DOCUMENT RESUME

ED 361 261 SO 023 256

TITLE	Fulbright-Hays Seminars Abroad Program 1992: Morocco and Tunisia. Final Projects.
INSTITUTION	AMIDEAST, Washington, DC.
SPONS AGENCY	Center for International Education (ED), Washington, DC.
PUB DATE	93
NOTE	294p.; "Hays" is misspelled "Hayes" several times in the document. Some material may not reproduce well.
PUB TYPE	Guides - Non-Classroom Use (055)
EDRS PRICE	MF01/PC12 Plus Postage.
DESCRIPTORS	Elementary Secondary Education; Foreign Countries; Foreign Culture; *Instructional Materials; *Teacher Developed Materials; Teacher Education Programs
IDENTIFIERS	Fulbright Hays Seminars Abroad Program; *Morocco; *Tunisia

ABSTRACT

The projects described in this document were submitted by U.S. teachers who spent time in Morocco and Tunisia as part of the 1992 Fulbright-Hays Seminars Abroad Program. The following are among the titles of the projects included: "Formal Education in Rural Morocco: Problems and Constraints" (Victoria Baker); "Continuity and Change in Morocco and Tunisia" (Elizabeth DeMarco); "Geography of Religion in the Maghreb" (Robert Stoddard); and "Comparative Politics: Islam and the Modern World" (George Tolles). Some of the materials are written in French. (DB)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED 361 261

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

☑ This document has been reproduced as received from the person or organization originating it

☐ Minor changes have been made to improve reproduction quality

- Points of view or opinions stated in this document do not necessarily represent official OERI position or policy

AMIDEAST

FINAL PROJECTS

1992 FULBRIGHT-HAYES
SEMINARS ABROAD PROGRAM

MOROCCO AND TUNISIA

SO 023 256

BEST COPY AVAILABLE

The following projects were submitted in compliance with the requirements of the 1992 Fulbright-Hayes Seminars Abroad in Morocco and Tunisia. They were collected and compiled by AMIDEAST, the administrating agency for this program. The projects are arranged in alpabetical order according to participants' last names. Listed below are the participants' names and professional affiliations.

1). Ms. Victoria Baker, Assistant Professor of Anthropology, Eckerd College, St. Petersburg, Florida

2). Mr. Archibald Bryant, History Teacher, Evanston Township High School, Evanston, Illinois

3). Dr. Allan Cooper, Associate Professor of Political Science, St. Augustine's College, Raliegh, North Carolina

4). Ms. Elizabeth DeMarco, Teacher, Douglass Junior High School, Woodland, California

5). Mr. Paul Harrison, Social Science Teacher, Calaveras Hills High School, Milpitas, California

6). Ms. Lynn Hippensteel, Teacher, Charlotte County Schools, Port Charlotte, Florida

7). Ms. Arna Margolis, History Department, The Bryn Mawr School, Baltimore, Maryland

8). Ms. Carolyn North, International Studies Director, Goucher College, Baltimore, Maryland

9). Mrs. Ingrid Petty, Teacher, William Hall High School, West Hartford, Connecticut

10). Mrs. Judith Riedel, Social Studies Teacher, Asher Adult High School, Southgate, Michigan

11). Ms. Babara Schudel, Social Studies Curriculum Specialist, Fairfax County Public Schools, Dunn Loring, Virginia

12). Mrs. Carol Shedd, Outreach Coordinator, Teaching Resource Center, Harvard University, Cambridge, Massachusetts

13). Mrs. Kelly Stelzer, Instructor, Umpqua Community College, Roseburg, Oregon

14). Dr. Robert Stoddard, Professor of Geography, University of Nebraska, Lincoln, Nebraska

15). Mr. Geogre Tolles, Professor, Colorado Mountain College, Steamboat Springs, Colorado

FORMAL EDUCATION IN RURAL MOROCCO: PROBLEMS AND CONSTRAINTS

Paper submitted as partial
fulfillment of PROJECT for
Fulbright-Hays Summer Seminar,
Morocco / Tunisia, Summer 1992

Victoria J. Baker, Ph.D.
Eckerd College
St. Petersburg, Florida
January 4, 1993

FORMAL EDUCATION IN RURAL MOROCCO: PROBLEMS AND CONSTRAINTS

Introduction.

Although a remarkable increase in school attendance can be traced since Morocco's independence from France in 1957, many of the country's educational goals are far from being achieved. Total literacy for those over 15 years old has reached 70.7%, but a large gap exists between males (82.4%) and females (58.7%). One of the fundamental principles of Moroccan educational policy - that of making education available to all and eradicating the inegalitarian situation prevalent under colonialization - has remained more principle than practice. The enrollment ratio in primary school is only 57 percent; for secondary school the figure is a mere 29 percent. At the same time, the great disparities between male and female participation, and between urban and rural schools, make the picture even more bleak.

Rural areas typically remain undersupplied educationally. Primary schools are spread thinly; there are often no accessible secondary schools above them. The buildings and basic equipment are sorely inadequate. Teachers consider such areas hardship posts in isolation. Adding to the problems are the curricula set by the centralized education system, which have little relevance to the lifestyles of the rural children. The pressure (on pupils and teachers) of the state examinations, which must be passed at the end of each cycle in order to proceed with the next, is formidable. Seventy percent of those entering primary school leave before successfully completing the cycle, creating tremendous wastage through dropout and repetition. With today's high unemployment, there is lack of confidence in the usefulness of education; enrollment figures for students in rural areas are declining. Teacher training, hardly able to cope with the demand for quantity, has stagnated in quality improvement.

This paper reviews the current literature and statistical data on formal education in rural Morocco. It begins with a brief historical background, and proceeds with an outline of prevailing inequities, disparities and constraints facing educators and learners in rural Morocco. Recent interview data from teachers in rural schools, gained during a Fulbright-Hays Summer Seminar

Program (1992), is incorporated in the overview. In the final section the the Moroccan situation is reflected upon in light of C.E. Beeby's theory on stages of growth in educational systems.

Historical background.

> "Nearly all Arabs can read and write. In each village there are two schools, the Koranic school and the zaouia."
>
> G.L. Valaze, 1834

Morocco has a long tradition of respect for formal education, which was brought by Arab conquerors spreading Islam - and along with it, literacy - in the 8th and 9th centuries. The Kairouine Mosque, founded in 862 in the imperial city of Fez, became a center for higher Islamic studies; it still serves that function and boasts of being one of the oldest universities in the world.

For most participants, however, schooling consisted of a simple Koranic school: a group of young boys would sit on the floor of their teacher's house with their one essential piece of equipment, the writing board (Fisher 322). Their bare feet "were all within reach of the switch in (the teacher's) hand" (Meakin, cited in Wagner and Lotfi 244). Pupils learned to recite verses of the Koran and would copy the verses with washable ink on the writing board. The ultimate goal was to memorize as much of the holy book as possible and learn to write in classical Arabic; the level of understanding was low (Fisher 322-323; Lahjomri 488). Many towns and villages gradually developed secondary level schools - madrasas in the urban areas and zaouias in rural areas. Here male students perfected their study of Arabic and learned Islamic jurisprudence. literature, Koranic commentary, rhetoric and logic (Fisher 323; Massialas 875). Although some (e.g. Meakin 1902; Zerdoumi 1970; Laroui 1977)) point out that such religious education was entrenched in dogmatism and divorced from reality, others note the more positive aspects. In addition to being widespread throughout the countryside, there were numerous subtle advantages. Students with the aptitude and desire had the freedom of choice to pursue acquisition of further knowledge. Conditions such as age and duration were not imposed, and the system was independent of administrative and political authorities (Lahjomri 489). Thus an unrestricted system was open to ordinary citizens with the inspiration and persistence to further their theological knowledge. It was not uncommon for village boys to study at the Kairouine University.

This tradition of Islamic education persisted until 1912 when Morocco became a French protectorate. The French colonial period, with its "mission civilizatrice," put an institutional and pedagogical stamp on Moroccan education which is still very much evident today. The French imported their own model and brought bureaucratic rigidity. Their aim was to educate a cooperative social class of junior administrators in commerce, industry or agriculture, "a wedge between the protecting power and the colonized" (Lahjomri 489). Thus French became the language of learning and modernization, as Arabic became devalued. During the French period for the first (and last) time, much rural education was provided in the native Berber language, a situation which has been abandoned and even banned since independence.

The majority of pupils did not go beyond elementary school. The few who made it to university level did it thanks to their very elite families or the patronage of colonial educators (Lahjomri 489). The number of Moroccans who passed their *baccalauréat* between 1912-1955 was 640, as opposed to 8.200 French colonials in Morocco who passed it in that period (National Institute of Statistics and Applied Economics, Nos. 12-94, cited in Lahjomri 489). In 1957 an independent Morocco inherited a complex system marked by colonial elitism. The premises and goals which were set up by the Royal Commission on Educational Reform (August 1957), namely *universalization* of access to primary schools, *democratization* of access to the first cycle of secondary education, *Moroccanization* of the teaching personnel in secondary schools, and *Arabization* (restoring Arabic as national medium of instruction) - have been realized to a large extent in the past thirty-five years. It is conceded, however, that much reform is still in order.

Overview of problems in rural areas.

Enrollment disparities, dropout, and wastage.

Despite the substantial enrollment increases since independence, the net enrollment ratio at primary level was still only 57 percent in 1987; for secondary level it was a lamentable 29 percent (Britannica 868). In addition to the low totals, there are two kinds of enrollment disparities: between urban and rural areas and between the sexes. More alarming is that both of these inequities have grown somewhat wider in recent years, particularly when one looks at the number of newly-enrolled students in public primary school. For example, between 1980 and 1984 the percentage of newly enrolled urban students increased from 52.4% to 55.9%, while the percentage for newly enrolled rural students dropped from 47.6% to 44.1% in those same years (Annuaire Statistique du Maroc, 1984, most recent figures). Between 1983 and 1987, a large gap remained between the enrollment of boys and girls: a rise for boys from 346,251 to 402,814; the rise for girls was from 135,000 to 160,542 - figures which indicate that there were still two and a half times more boys entering school than girls in 1987 (Annuaire Statistique du Maroc, 1987).

Many factors contribute to these discrepancies, factors which are closely intertwined with other problems such as dropout, wastage, and irrelevant curriculum. In the rural areas, for example, parents need children to help with the farmwork. Even though education is provided free of charge, for poor agrarians there are costs in terms of foregone labor in addition to direct expenses such as textbooks, exercise books, and clothing (Massialas 879; Boubekri 129). It is not surprising that school attendance is positively correlated with higher family income (Cherkaoui 368), and it appears that socioeconomic background is a decidedly selective factor. The latter is indicated by the high rate of repetition and dropout: the urban males benefit most efficiently from education by repeting less and staying in longer, followed by urban females, with rural students showing the greatest rates of repetition and dropout (Cherkaoui 138; Boubekri 129). Children from lower socioeconomic backgrounds, mainly those in rural areas, must cope with poverty, maluntrition, and lack of family support due to illiteracy. Such factors militate against good performance, which is reflected in the high elimination of rural students at examination time (Cherkaoui 138; Boubekri 130). As public education is paid for by the state, those children who have more access and attend school longer use a larger amount of public funds and have a greater opportunity to benefit ultimately from their education (Cherkaoui 147; Boubekri 130-133) - another point in the list of inequities.

With regard to the enrollment disparities between the sexes, it is primarily the girls who are kept home even at primary school level to do farmwork and household chores, or who are the first to be pulled out of school. Some rural parents have been known to state with pride, "We do not send our daughters to school," with the irrelevance of school for girls being given as as reason, as well as the resentment of having a teacher with urban origins (Laugharn 320). Many parents do not want their daughters - especially in the upper grades - to be taught by a male teacher (Massialas 879); at the same time it is not common for a female teacher to be assigned to a remote rural school.

An interview with a teacher at a small rural primary school serving five scattered douar (hamlets) told that his school had six teachers, all male, and 103 pupils; of the latter, 78 were boys and 25 girls. "Often the girls only comprise one-fifth of the school," he said. "The mothers want to keep their daughters at home, but we see a trend of more girls coming to school." A former secondard school teacher in the small town of Tan-Tan said there were about 150 girls at the school of 500 students. He shared the fact that the parents of these high school student have a positive attitude: "Once their children have made it that far, it is the parents' dream that they finish. They are willing to make sacrifices."

Many of the above examples of disparities are indicators of the prevalent phenomenon of wastage. Of the students enrolled (57% net at primary level), it is estimated that less than a quarter complete the school cycle within the 5-year period; and about 21% drop out of school before starting their 5th year. Those who do stay in school repeat classes at least twice before completing the cycle, the highest rate of repetition being in grade five, involving 50% of the students (Massialas 879).

The tough state examinations at the end of the school cycles are also a contributing factor to the wastage. The exams promote a high rate of repetition; some parents hold their children back in order to better prepare them for the exam, as passing is essential to enter secondary school (Massialas 879). At the small rural school where I interviewed the 5th grade teacher, there were 7 students who sat for the 5th-grade state examination; 4 passed the exam (3 boys, 1 girl) and 3 will have to repeat it (2 boys, 1 girl). The nearest secondary school for those four children who want to continue their studies, is 16 km. away. If their parents are financially able to make the arrangements, they will rent a room in the town and come home on weekends - a difficult path in these times of high unemployment and low chances of finding a salaried job.

Language difficulties.

Language of instruction continues to be a matter of contention. Shortly after Morocco gained its independence from France, one of the educational reform premises was "Arabization" of teaching, thereby revaluing the Arabic language and enhancing a sense of national pride and identity. King Mohammed V, in his Speech from the Throne in 1958, referred to "an education that is Moroccan in its thinking, Arabic in its language, and Muslim in its spirit" (cited in Zartman 155-156). There were several different attitudes toward Arabization, with the traditionalists and the nationalists favoring maximum Arabization, while the modernists and professionalists looked at practical obstacles - from narrowing the gate to the West and economic progress, to the inadequacy of teachers, books and technical vocabulary (Zartman 157-161).

The goal of Arabization came in conflict with the goals of free universal education and "Moroccanization," the elimination of teachers of other nationalities. It was quickly evident that there was a shortage of teachers and funds. The first grade was to be immediately and entirely Arabized; even here teachers found it difficult to teach math and elementary natural science in Arabic (Zartman 162). The result was that Arabization was carried out on an *ad hoc* basis; it was taught where there were teachers and other supports, ignored where the program could not be changed (Zartman 167).

Another complicating factor regarding language problems and education is the fact that most children in the rural areas, especially in the southern part of the country, speak a Berber language in the home. Under the French colonials, primary schools in the widespread Berber-speaking rural areas provided education in the native Berber language (Tifinigh). After independence, education in the Berber languages was forbidden; still today it is unlawful to teach Berber at school, or to publish newspapers in the Berber language(s), even though the majority of the population is of Berber origin.

Rather than welding national unity, Arabization often became a frustrating and difficult process for school administrators and teachers (Laugharn 319). Today, thirty-five years after independence, the mixture of languages still causes problems. The system evolved toward bilingualism, with arts and humanities reserved for Arabic, and science and technical fields taught in French. At present there is a new thrust toward total Arabization; teachers are preparing to teach the sciences and math in Arabic, but the transitional period is again causing much dissension.

The "linguistic vacillation" has been detrimental for many students (Lahjomri 491) and has often led to elitism. The children in the rural areas are particularly affected. For example, at the small rural school where I interviewed the fifth-grade teacher, the children speak Moroccan Arabic at home, and they memorize classical, Koranic Arabic at the local Koranic preschool. They go to the first two grades learning Standard Arabic. In the last three grades they are confronted with two streams: they study history, geography and religious morality in Arabic; and they start learning the French language, which is also the language of instruction for science and math. It is little wonder that this is a formidable program for poor rural children of illiterate parents, in a school with the bare minimum of educational equipment and supplies.

An interview with a teacher from a Berber-speaking village between Marrakesh and Agadir explained that the language mixture was even more acute there: "The children have Berber as their mother tongue; they learn some Moroccan Arabic in the streets and some classical Arabic in the Koranic school; they start school in Standard Arabic; they start getting French for three hours a week in the third grade; and most of those who make it to secondary school these days elect to take English in the the 10th grade. While children are able to handle a diversity of languages, they are hardly given a chance to master any one (Boubekri 139), and the strict competitiveness of the state end-of-cycle examinations puts these Berber-speaking children at a disadvantage.

Centralized curriculum and material constraints.

Going hand-in-hand with the centralized decision on language instruction, is the fact that the nationwide curriculum is decided in Rabat. Many parents see the school subjects as too theoretical and (Massialas 879). Boubekri states that the curricula "tend to be composed of 'noble'activities of the mind, while practical qualifications are neglected" (139). In fact, the educated youth unemployment, coupled with the shortage of skills in the vital sectors of the economy, are an indication of the irrelevance of the curriculum - a situation which leads to continued dependence on foreign skilled personnel and perpetual poverty in the countryside (Boutata 100).

Practical subjects are given only 40 minutes per week in the last two primary school years, making the education in many ways irrelevant to the lifestyles of the rural villagers. The school calendar, too, has no consideration for the agricultural seasons; children are frequently kept home during harvest time, while they may be idle at home during the school holidays.

Only by visiting a rural school, especially one in a remote and little developed area, will the material constraints be convincingly apparent. The small school serving the five hamlets (interview school) may be said to be typical, though it is not located in one of the most depressed areas. The school dates from about 1930; there are three separate small buildings, built in a row, each accommodating two grades. There is no well or water at the school, and no latrines or toilets; the children have to go to the bushes.

The only equipment consists of blackboards, tables and chairs; for the rest the rooms are bare except for an obligatory portrait of the king, which each teacher must buy and hang above the blackboard. Further school equipment has to be made, or supplied by the teachers or parents. The latter rarely happens, for the children must buy their own books, notebooks and pens - a financial burden for subsistence farmers; there is much sharing of books. Wearing uniforms is recommended but not enforced in a small rural school such as this.

The austerity of setting and sparsity of supplies are widespread in Morocco (Massialas 879). In this field, too, there is a question of inequities between urban and rural areas. The rural schools are thinly spread geographically, they are often incomplete in the number of grades and courses they offer, and the lack secondary schools or payable transportation makes it prohibitive for matriculating primary school children to study further (Cherkaoui 132). Cherkaoui goes so far as to say that the urban-rural disparities amount to what is virtually two education systems, the urban being incomparably ahead both in terms of flows of students and the quality of schooling (134).

Teacher training and motivation.

Considering the starting point at independence in 1956, when great expansion of education as well as Moroccanization was begun, admirable strides have been made in terms of teacher training. From 1956-1970, new primary school teachers received only one year of training (Lahjomri 491). As a result of the push for higher enrollments, many unqualified teachers were standing in front of classes; for example, in 1964 more than half the primary teachers had no pedagogical training at all. By 1971, the training course had increased to two years, and regional pedagogical centers had been created to train personnel to replace foreign teachers at the first secondary stage (Lahjomri 491). The teacher-pupil ratio was reduced from 1:40 in 1964 to 1:26 in 1989 (Britannica 868).

If one looks beyond the statistics to the reality of individual rural schools, the situation looks more somber. It is difficult to get teachers to accept posts in the remote rural areas due to adverse conditions. At the small remote school examined here, there is a very old teacher's house with two small rooms and a kitchen without running water. None of the school's six male teachers lives there at the moment. If they chose to do so, they would have to pay rent. They have found accommodations in surrounding villages - but at great distance and cost relative to their salary. The interviewed teacher, for example, rents a small house on the coast, more than 10 km. away, for his family of five. During the summer, however, he must vacate the house for the owner. He must also have a motorbike, for there is no transportation to the school.

Regarding the transfer and placement system, teachers may fill in a request form listing five choices of where they would like to teach. In practice, however, hardly any teachers request to go to a small, remote rural school; and it frequently occurs that none of your choices are honored. A corrupt practice also exists of paying off the education officer in charge of the placement, although a point system (based on evaluation by the principal) and seniority are supposed to form the selection criteria. The interviewed fifth-grade teacher felt fortunate that he was placed only 10 km. from a prosperous coastal village with fairly good infrastructure.

The secondary school teacher from the town of Tan-Tan had placed that town as number 14 on his list of choices. Of the 70 teachers at the school, only 3 come from that area; most of the others are isolated far from their families and suffer from loneliness. The living conditions in Tan-Tan are severe: for 10 months it is extremely hot and rarely rains; the Sahara Berbers there stick to their own tribes and are inhospitable toward the teachers. The school itself is poorly equipped. There is no library, for example, and although the Education Ministry has sent the school two computers, there is no one who knows how to use them. These are a few of the typical problems that teachers face. teachers who must make ends meet with low salaries. It is not surprising that they have little motivation - according to the interviewed teacher - to try innovative teaching methods or do more than the minimum requirements. "Most of the teachers are looking forward to the day that they will be transferred to an urban area," he confided.

Looking at the dynamics of the classroom, Boubekri speaks of a "mixture of authority, control, constraint and passivity" (138). The pattern of teacher giving a command, pupils responding, was seen over and over again. The teacher takes the initiative and directs the operation; the pupils wait for assignments and remain in a dependent situation, lacking spontaneity. Mechanical repetition, rote memorization, rigidity and austerity summarize the classroom activity and atmosphere (Boubekri 136-137). It is rare that one finds instances of creative learning or critical thinking.

The constraint and control also applies to the principal-teacher relationship and inspector-principal relationships. Teachers and principals are not usually able to express a differing opinion to an inspector (Boubekri 138). Strict rules and goals are to be adhered to. Teachers are discouraged from trying to make the curriculum more relevant, and the material constraints imposed on them reinforce this. Boubekri attributes the defects of the Moroccan system partly to the relationships based on coercion. "The educational hierarchy decides and the teachers virtually never ask the opinion of the child regarding the course, just as nobody ever consults the teachers for the purpose of establishing or changing curricula" (138). Indeed, the interviewed teacher in the small rural school lamented the fact that every year a number of seemingly arbitrary and ill-prepared changes were made in the curriculum: "This makes it very difficult for the teachers and the pupils. How can we be expected to do our job well?"

Reflections and conclusions.

It is relatively easy to signal the problems of the educational system in any given developing country - and even to come with a list of reforms, suggestions, and priorities for improvement. Such thoughtful lists have been provided by many - from the original objectives set by the Royal Commission on Educational Reform (1957) and later reaffirmed by the National Commission of Educational Reform in 1980 - to lists provided by individual analysts, e.g. Massialas (888), Lahjomri (492-493), Boutata (110), Ameziane (171-173), Cherkaoui (177-178), and Boubekri (224-229). These suggestions are valuable and would undoubtedly help ameliorate problems such as wastage, rural-urban disparities, and basic inadequacies of the teaching corps, if followed systematically. Improving facilities, lessening the severity of cycle and grade examinations, providing consistency in language policies, modernizing the curriculum to include prevocational subjects, developing incentives to pursue vocational/technical education, targeting disadvantaged regions, providing teachers with better salaries and accommodations, implementing ways to integrate the parents into the school program, improving the quality of education through improved teaching methods - all such suggestions need to be taken seriously.

What many educational analysts fail to take into consideration, however, is the difficulty in making changes which involve traditional ways of doing things and traditional values. Having adopted universal primary education as one of their goals, Morocco and other developing countries must also bring the quality of their education up to date to include problem-solving skills that are necessary for an advancing country's future (Lockheed and Verspoor 151). Effective improvement strategies tend to be those that are gradual and built on the strengths of a culture. One theorist, C.E. Beeby, put forward in 1966 an evolutionary-stage theory on the development of educational systems, a theory which gained new life in 1986 after the early focus on access to education had shifted to educational quality.

Beeby's model outlines four stages of growth in primary school systems. The first is the "dame school," with poorly educated and untrained teachers; the subject content is narrow, standards are low, and memorization is all-important. Not much higher on the scale is the "stage of formalism," still with ill-educated but trained teachers, a rigid syllabus, "one best way," external examinations; inspection is stressed, discipline is tight and external, memorization is heavily emphasized, and emotional life is largely ignored. The third stage, the "stage of transition," has more emphasis on meaning, but still rather "thin" and formal; textbooks are less restrictive, but teachers hesitate to use greater freedom for examinations restrict experimentation; there is little in the classroom to enhance the emotional and creative life of the child. The final stage he calls the "stage of meaning," with well-trained teachers, wider and more varied curricula; individual differences are given attention; there is problem solving and creativity, relaxed and positive discipline, emotional and aesthetic life, closer relations with the community; and here better buildings and equipment are essential (Beeby 1966:58-66; 1986:38-42). Beeby contends that all school systems must pass through these stages; they may speed up the evolutionary process but cannot "leapfrog" a stage due to the cumbersome linkage with teacher education (1966:69). At first glance it would appear that Moroccan rural education is stagnating in the first two levels, with some in the third level, and a hopeful prognosis for the future.

Beeby discusses the external constraints on change, namely finance, buildings, books and equipment, administration, and the conditions of service for teachers. What the theory ignores, however, is the difference in basic cultural values between the developing countries identified as being in the early stages, and the developed countries which have (to some degree) achieved the "stage of meaning" in their educational system. The influence of enculturated values on the formal educational delivery and outcome should not be underestimated. Particularly important differences are those of individualism and self-reliance being stimulated through independence training in the Western world, as opposed to community-and-family responsibility and cooperation inculcated through dependence training in most developing countries. The socialization process begun at home is continued throughout each stage of schooling.

Morocco is an interesting example for consideration of these factors, because its formal educational system is preceded by two years of Koranic school - a tradition which pre-dates the formal public school system by a millenium. Although these Koranic schools are not part of the public-school system, they undergo periodic inspections, and it is strongly recommended that children attend (Massialas 876; Wagner and Lotfi 250). Most children do attend, and it is here that their first introduction to schooling takes place. The main goal of traditional Koranic education was, and remains, memorization of the Koran (Wagner and Lotfi 239). In the Koran school the Moroccan/Islamic values of respect for authority and good behavior are impressed on the children (Wagner and Lotfi 249). Parents express their approval of the Koranic school as an important religious opportunity, where their children learn the rudiments of classroom learning, attention behaviors, literacy skills, and obedience (Wagner and Lotfi 249).

Outside observers, however, claim that rote memory is the only mental faculty well developed in the Moroccan child, usually without their understanding what is recited (Hardy and Brunot, cited in Wagner and Lotfi 246). Wagner's own study tends to show that the memory skills cultivated are semantic rather than episodic, and are not useful in many cases where memory is tested (Wagner 24). It has been suggested that Koranic school "imposes on (the child) a purely mechanical, monotonous form of study in which nothing is likely to arouse his interest. The school thus tends to curb his intellectual and moral activity at the precise moment when it should be developing rapidly" (Zerdoumi, cited in Wagner and Lotfi 247). It is concluded that focus on memory or rote learning - the central activity of the Koranic preschool - inhibits modern school learning and "critical thinking." Furthermore, much of the rigid and conservative discipline was perpetuated by the French educational model with its pedagogical emphasis on designated material to be learned (Wagner and Lotfi 247, 249).

These final reflections are put forward, not to create a discouraging picture, but to emphasize the complexity involved when judging educational systems and directions with one's own values and models. In many ways Morocco is on the right track in achieving its goals, e.g. higher enrollments and better trained teachers, but they are far from smoothing out inequities or achieving Beeby's "stage of meaning." The constraints may lie deeper than the constraints of finances and logistics. There are fundamental beliefs and values (e.g. strict discipline and respect for authority, rote memorization of sacred texts, family responsibility and loyalty above individual achievement, cooperation and community, protection and seclusion of females) which clash with the Western values that create the models for economic development and educational development (cultivation of the individual, self-reliance, creative and critical thinking, democratic and participatory input, success-orientation). Many Moroccan values are entrenched in Islam, socialized in the home and the preschool, held equally dear by the teachers, and are unlikely to be changed in the foreseeable future. It is well for observers and analysts to keep such considerations in mind.

BIBLIOGRAPHY

Allman, James (1979) **Social Mobility, Education and Development in the Middle East** (Social, Economic and Political Studies of the Middle East series, 28). Leiden: Brill.

Ameziane, Ahmed (1983) A Study of the Implementation of Educational Objectives in Morocco since 1956 with Implications for Administrators. Marquette University: Ph.D. dissertation.

Baina, A. (1981a) **Le système de l'enseignement au Maroc. Tome** I. Casablanca: Editions Maghrébines.
------- (1981b) **Tome II**.

Beeby, C.E. (1966) **The Quality of Education in Developing Countries**. Cambridge, Mass.: Harvard University Press.

Beeby, C.E. (1986) "The Stages of Growth in Educational Systems" in **The Quality of Education and Economic Development** edited by Stephen P. Heyneman and Daphne S. White. Washington, D.C.: The World Bank, pp. 37-44.

Boubekri, Mohamed (1990) The International Financial Crisis of the 1980s and its Impact on Educational Reform in Morocco, with a History of Moroccan Education and Policy Recommendations. University of Michigan: Ph.D. dissertation.

Boutata, Mohammed (1983) Education and Socio-Economic Development: The Case-Study of Morocco in the Post-Colonial Period (1956-1980). University of Colorado, Boulder: Ph.D. dissertation.

Brejon de Lavergnée, Nocolas. (1991) Equipements collectifs et système scolaire au Maroc. **Tiers Monde** Jan./Mar., vol. 32:135-158.

Britannica Book of the Year (1992) Chicago: Encyclopaedia Britannica, Inc., pp.662, 868-869.

Cherkaoui, Abdelmalek (1980) **Indicateurs socio-economiques du Maroc**. Casablanca: Shoof Publications.

Fisher, H.J. (1977) "The Eastern Maghrib and the Central Sudan" in **The Cambridge History of Africa, Vol 3, from c. 1050 to c. 1600**, edited by Roland Oliver. Cambridge: Cambridge University Press, pp. 232-312.

Lahjomri, A. (1988) "Morocco" in **The Encyclopedia of Comparative Education and National Systems of Education**, edited by T. Neville Postlethwaite. New York: Pergamon Press, pp. 488-493.

Laugharn, Peter, ed. (1985) Peace Corps Morocco. Cross-Cultural Handbook. Rabat, stencil.

Lockheed, Marlaine E. and Adriaan M. Verspoor (1990) **Improving Primary Education in Developing Countries: A Review of Policy Options**. Washington, D.C.: The International Bank for Reconstruction and Development/The World Bank.

Massialas, Byron G. (1988) "Morocco" in **World Education Encyclopedia, Vol.II**, edited by George T. Kurian. New York: Facts on File Publications, pp. 874-879.

Ministry of Education, Morocco (1984) **Annuaire statistique du Maroc**. Rabat.

Tibi, C. (1976) **Politique éducative et financement de l'éducation au Maroc**. Paris: Unesco.

Wagner, Daniel A. (1978) Memories of Morocco: The Influence of Age, Schooling, and Environment on Memory. **Cognitive Psychology** 10, pp. 1-28.

Wagner, Daniel A. and Abdelhamid Lotfi (1980) Traditional Islamic Education in Morocco: Sociohistorical and Psychological Perspectives. **Comparative Education Review** Vol. 24, No. 2, pp. 238-251.

Wagner, Daniel A. and Jennifer E. Spratt (1987) Cognitive Consequences of Contrasting Pedagogies: The Effects of Quranic Preschooling in Morocco. **Child Development**, Oct., vol. 58, pp. 1207-1219.

World Bank (1981) **Maroc: raport sur le développement économique et social**. Washington, D.C.: World Bank.

Zartman, I. William (1964) **Morocco: Problems of New Power**. New York: Atherton Press.

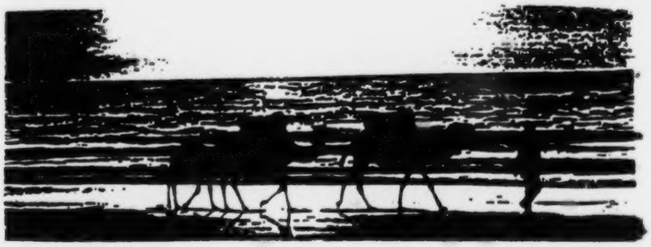
ECKERD COLLEGE WINTER TERM IN TUNISIA - JANUARY 1994

Tunisia is a microcosm of a wide spectrum of fascinating topics for the cultural anthrpologist: ancient history and archeology (Phoenecian, Roman, early Christian; the spread of Islam and its present cultural influence; native Berber tradition; the impact of French colonialism; and the dynamics of change in the modern world. This course will introduce students to a small Maghreb country with a tremendously rich social and cultural heritage.

Starting with a preparatory week of lectures and films on campus (three hours per day, plus homework), students will spend the second period on an 8-day tour through all parts of Tunisia, sampling the wide environmental and cultural diversity. The third period will be 5 days in the picturesque village of Sidi Bou Said near Carthage on the outskirts of Tunis. From this central location, students will engage in gathering data on their individual projects, visiting museums and bazaars, and attending group discussion sessions. The final period back on Eckerd College campus will be used to write up and present their projects, as well as to put on a Tunisian Festival for the campus community.

Students will be required to keep a daily journal, which includes observations and cultural comparisons. Evaluation will be based on participation and contribution to group activities, the daily journal, and the written project with oral presentation.

Limit 12 participants, preferably anthropology, international studies, religion, or French majors. Selection made by interview committee and sponsor. The course fulfills the cross-cultural perspective requirement.



Program Calendar

Monday, January 3
General introduction and overview (including geography and climate, peoples, languages; practical information).
Lecture on Punic Period of Tunisian history.
Film: "Carthage, Mirage of Antiquity" with viewing sheet and questions.
Assigned readings.

Tuesday, January 4
Lecture on Roman and Christian Periods of Tunisian history.
Slide presentation by professor.
Groupwork exercise.
Assigned readings.

Wednesday, January 5
Lecture on Islam in Tunisia, past and present.
Slide presentation by professor.
Groupwork exercise and map game.
Assigned readings.

Thursday, January 6
Lecture on French Colonial Period and current political and economic situation.
Slide presentation by professor.
Groupwork exercise.
Assigned readings.

Friday, January 7
Lecture on native minorities; and contemporary social system - including education, customs, lifestyles, role and status of women, family life, food, clothing, artistic traditions, the dynamics of the souks (bazaars).
Slide presentation by professor.
Film: "Guellala: A Potter's Village in Tunisia" with viewing sheet and questions.
Assigned readings.

Monday, January 10
Flight to Amsterdam.
Overnight in Schiphol Airport Hotel.
Evening group orientation.

Tuesday, Janurary 11
Flight from Amsterdam to Monastir (Holland International Charter)
Bus trip (2½ hr.) to Tunis.
Group lunch.
Introduction and first visit to Chathage ruins and Sidi Bou Said.
Dinner and evening in Hotel Ibn Khaldoun.
Evening group gathering for discussion.

Wednesday, January 12
Bus leaves for visit to Dougga, the best preserved Roman city in North Africa.
Lunch in Hotel Thugga.
Bus proceeds through forested area (cork oaks) to coastal town of Tabarka.
Town walking tour viewing "needles" rock formations, Genoese fort, and coral jewelry industry.
Bus proceeds to mountain town of Ain Draham; dinner and overnight stay in Hotel Rihane.
Group meeting in evening for discussion and review.

Thursday, January 13
Bus leaves Ain Draham for the Roman and Byzantine ruins at Bulla Regia with underground patrician houses and well preserved mosaics. Lunch in Hotel Atlas in Jendouba.
Afternoon bus trip to Sbeitla; dinner and overnight stay in Hotel Suffetula.

Evening group meeting; turn in first journal entries.

Friday, January 14
Early morning departure for southern Tunisia. Clear change in landscape as environment becomes more desert-like.
Lunch in oasis town of Tozeur.
Free afternoon.
Evening camel-ride tour through the oasis.
Overnight stay in Hotel Continental, Tozeur.
Evening group discussion and review.

Saturday, January 15
Morning departure for Douz across the 60 km. long salt flat of Chott el Djerid and through the town of Kebili. Douz is known as the Tunisian Gateway to the Sahara, and we will gain an impression of the desert with seemingly endless sand dunes.
After lunch, on to the town of Gabès for dinner and overnight stay in Hotel Oasis. Evening group exchange of impressions.

Sunday, January 16
Morning horse-drawn carriage tour of the Oasis of Gabès.
Side trip to Matmata, a village of "hole-dwellers."
After lunch our bus drives along the coast to Sfax.
Afternoon visit to the bazaars.
Dinner and overnight stay in Hotel Syphax.
Evening group discussions; "show and tell" of souvenirs.

Monday, January 17
Departure for El Jem to visit Roman Colosseum. Then proceed to the 4th holy city of the Islamic world: Kairouan.
After lunch, visit the Sidi Okba Mosque and the Mosque of the Barber.
Demonstration of Berber carpet weaving and visit in the bazaars.
Dinner and overnight stay in Hotel Les Aglabites.
Evening discussion and review.

Tuesday, January 18
Return to Monastir by bus.
Proceed by bus back to Sidi Bou Said near Tunis.
Get settled into Hotel Transatlantique, where we will stay five nights.
Turn in journals; work on outline for individual project.

Wednesday, January 19
Morning visit to new Museum of Archeology, Carthage.
Afternoon: free to write and gather information on individual projects.

Thursday, January 20
Morning visit to Bardo Museum in Tunis.
Afternoon: free to write and gather data on individual projects.

Friday, January 21
Morning tour of the Tunis Medina and the Museum of Popular and Traditional Culture.
Afternoon: free to write and gather data on individual projects.
Turn in journals.

Saturday, January 22
Free for last-minute shopping and packing.
Final dinner together in seaside restaurant in Sidi Bou Said.

Sunday, January 23
Early morning departure for Tunis Airport.
Flight to Tampa via Amsterdam.

Monday, January 24
Free.

Tuesday, January 25
Work on project reports.
Group planning for Tunisia Festival.

Wednesday, January 26
Work on project reports.
Continue organization for Tunisia Festival.

Thursday, January 27
Finish project reports.
Continue organization for Tunisia Festival.

Friday, January 28
Oral presentations of projects.

Monday, January 31
Tunisia Festival in afternoon.

BIBLIOGRAPHY

Portions of the following selected readings will be assigned. Some will be distributed to participants (e.g. articles, book chapters, selected passages). Some assigned readings will be put on the Library Reserve Shelf.

Allman, James (1979) **Social Mobility, Education and Development in the Middle East** (Social, Economic and Political Studies of the Middle East series, 28). Leiden: Brill.

Barakat, Halim, ed. (1985) **Contemporary North Africa: Issues of Development and Integration**. Washington, D.C.: Center for Contemporary Arab Studies.

Borowiec, Andrew (1991) Tunisia's Blend of Old and New, East and West. **The Chronicle of Higher Education**, (Dec. 11) vol. 38, no. 1, p. B60.

Edwards, Mike, and David A. Harvey (1980) Tunisia: Sea, Sand, Success. **National Geographic**, no. 2 (Feb.), pp. 184-217.

Fernea, Elizabeth Warnock (1985) **Women and the Family in the Middle East: New Voices of Change.** Austin: University of Texas Press.

Gelner, Ernest, ed. (1985) **Islamic Dilemmas: Reformers, Nationalists, and Industrialization: The Southern Shore of the Mediterranean** (Religion and Society series, 25). Amsterdam: Mouton.

Gide, André (1988; first published in French in 1906) **Amyntas. North African Journals**. Translated from the French by R. Howard. New York: The Ecco Press.

Laroui, Abdallah (1977) **The History of the Maghrib: An Interpretive Essay**. Princeton: Princeton University Press.

Memmi, Albert (1966; first published in French in 1957) **The Colonizer and the Colonized**. Translated from the French by H. Greenfield. Boston: Beacon Press.

Mernissi, Fatima (1987) **Beyond the Veil: Male-Female Dynamics in Modern Muslim Society**. Bloomington: Indiana University Press.

Munson, Henry (1986) Islamic Revivalism in Morocco and Tunisia. **Muslim World**, vol. 76, July/Oct., pp. 203-218.

Nelson, H.D., ed. (1986) **Tunisia: A Country Study**. Washington, D.C.: American University Foreign Area Studies.

Perkins, Kenneth J. (1986) **Habib Bourguiba, Islam, and the Creation of Tunisia**. London: Croom Helm.

Soren, David (1987) Carthage: A Mosaic of Ancient Tunisia. **Archaeology**, vol. 40 (Nov./Dec.), pp. 58-61.

Spencer, William (1978) "Berber" in: **Muslim Peoples: A World Ethnographic Survey**, edited by Richard V. Weekes. Westport, CT: Greenwood Press, pp. 99-109.

Tessler, Mark (1990) Tunisia's New Beginning. **Current History**, April, vol. 89, no. 546, p. 169.

U.S. Dept. of State, Bureau of Public Affairs (1990) Tunisia - Background Notes. Washington, D.C.: Office of Public Communication, Nov., Publication 142.

Zartman, William, ed. (1991) **Tunisia: The Political Economy of Reform.** Boulder, CO: L. Rienner.

In the summer of 1992 Dr. Victoria J. Baker, Associate Professor of Anthropology at Eckerd College in St. Petersburg, Florida, participated in the Fulbright-Hays Seminar Abroad Program, Continuity and Change in Morocco and Tunisia. She interviewed many Moroccans about their culture and way of life. Following are two stories about Moroccan men; one ending his work years in a job that has given him satisfaction and pride, one trying to find his place in the modern work force amidst great unemployment.

MUHAMMAD THE WATER CARRIER: A Traditional Moroccan Occupation

At the entrance of the "Philosophers' Garden" near the old walled city in Rabat, wearing bright red tunics and broad, tasseled hats stood two of the city's twelve *gerrabs* or water carriers, among the most colorful of Morocco's traditional tradesmen. I was intrigued by these walking water fountains, who have quenched the thirst of passers-by in Moroccan cities for centuries. With the help of a student interpreter, who translated Arabic into French, I was able to have a lengthy interview with Muhammad, a 62 year old man who has been dispensing water from a goatskin pouch since he was 16.

"There have always been *gerrabs* in Morocco, since as far back as the mind can go," Muhammad explained in Arabic. Neither he nor the guide knew anything about the origins of the trade. To become a *gerrab* "...you must get a license from the local officials and have it renewed each year; we must also check in every week," said Muhammad. The authorities keep a strict limit on the number of water carriers in the city. The identity card that he must carry lists him as a *journalier* - a day worker. Serving as the link between the twelve carriers in and around the Rabat medina is a supervisor, an elderly and experienced carrier who represents the interests of the group. In fact he came by during our interview and was reassured that everything was in order. "All of us are 'brothers'" Muhammad stressed, concerning their union-like group. "I live in a suburb about six miles from the city. I come by bus every morning and stand here at my permanent spot outside the garden between," 9:30 and 10:00 a.m." He fills his large goatskin pouch twice daily with water from a city-water tap at the nearby butcher shop. "These pouches are the best thing to carry water in," he stated. "I put some herbs in to give the water a good flavor, and the skin keeps it cool for hours." The water pouch is still covered with the long black hair of the goat. "One of these skins is good for only about five or six months. Then I have to buy another one for 160 dirhams (approximately 8 dirham = $1); but I can put the copper spout on each new skin." He rings his wooden handled bell and pours water for thirsty pedestrians entering or leaving the park, unhooking one of his 8 shining brass cups and bowls attached by a ring to a leather breast-strap. "Three of these cups with the Koranic inscription inside were brought back by pilgrims from the *haj* to Mecca; the other 5 come from Marrakech", he explained. Those who approach him for water almost always give him a "tip," but Muhammad made it clear that he does not sell the water. "People can give whatever they want, and if they have no money, they can drink anyway," he said. I asked if he could say how many people, on average, stop to get water each day. His response: "I never count the people who stop to drink. It is up to Allah to send anyone who comes my way." Between noon and 3:00 p.m. Muhammad has his lunch and goes to the nearby mosque to pray. Before returning to his post at the garden gate, he replenishes his water at the butcher's tap, then carries on with his task until about 6:00 p.m. His daily earnings in tips comprise only a portion of his income. "I make more money when I'm invited to weddings. There I often stay from 10:00 p.m. to 5:00 a.m.," he said. He also noted that he doesn't work during the three winter months when it's cool and people don't need as much water. Muhammad showed pride in his occupation as he talked about his outfit. A broad-brimmed hat, rimmed with red and green tassels and studded with sequins, is worn over a white turban. "You can buy these for 200 dirhams in Marrakech," he said. Two long red tunics cover a pair of white, tight-legged pants and brown

BEST COPY AVAILABLE

loafers. He carries a broad leather bag dotted with a motley assortment of coins polished smooth, small-denomination coins; Dutch, French, Italian, Moroccan coins not long out of circulation, and even a French telephone token! "My father had a different bag," he said. "I bought this one four or five years ago in Marrakech. Tourists have offered me up to 3000 dirhams for this bag, but I would never sell it! I spend about two hours every day polishing the cups, bell and coins." Muhammad's father was a water carrier, and he thinks his grandfather was, too, but that's so long ago he can't remember. His only son is a "little crazy" and regrettably cannot carry on the family tradition, Muhammad confided. but he is happy that his three daughters have always been able to work as carpet weavers.

We thanked him for his time and accompanied him back to his garden-gate station. Taking precautions as a tourist, I politely declined a drink but parted company with a fond memory of Muhammad the water carrier.

MUSTAFA THE GUIDE: Hustling for Tips in the Medina of Fès

In the *medinas* of Morocco's imperial cities each trade has its specialty area -- from the reeking tannery where the goggle-eyed tourists parade along ledges above pools of lye, gasping for bits of stench-free air as they press a sprig of mint leaves beneath their noses -- to the lucrative and streamlined shops of the smooth-talking carpet merchants, selling the products of Berber women's hands that looped millions of woolen knots into traditional colored patterns. The unending sights, and sounds, the pungent smells -- all converge into an anthropological paradise, a tapestry of North African culture.

My own introduction to the *medina*, or old walled city, was gained along with our Fulbright group of sixteen high school and college teachers who were taken on a morning walking tour by an "official" city guide. The guide, dressed in a caftan and fes and sporting the official guide's medallion, had taken an assistant along with him. The latter brought up the rear of our guided group, chasing off would-be sellers of souvenirs, helping our group bargain with merchants and "protecting" us from an invisible army of pickpockets. The tour ended in the magnificent home of an 18th century merchant, converted into a smoothly organized carpet showroom. Weary and sensation-saturated, we welcomed the chance to sit comfortably, sip from glasses of mint tea, and savor the intricate patterns of hundreds of Berber and Moroccan rugs. A number of high-quality, expensive carpets were sold as our guide sipped his tea on the sidelines. It was only later, in the afternoon, as I interviewed one of the *faux-guides* , or unofficial, unlicensed guides, that I gained insight into our guide's role in the process, and into the workings of the many-tiered guide hierarchy.

It is impossible to pass through the gates of the medina without being hassled by a bevy of "guides," all offering to show the way through the labyrinthian alleys of the old city. In my case this worked out well, for I asked an enterprising "faux-guide" if I could interview him about the guide-system while having tea in a small cafe. As the number of tourists during the heat of the day is minimal, he was quick to take me up on the proposition.

His name was Mustafa, a 35 year old "faux-guide" of Berber origin. Born in a rural community outside Fès, his father was a farmer who started to work for the French colonialists as a laborer in the 1930s. There were nine children in his family, and life was hard. Despite the poverty, Mustafa went to school through the 7th grade, learning to read and write in standard Arabic as well as in French. After his father's death he dropped out of school to earn money: "When I was a twelve-year-old boy in Fès, a Frenchman offered me some money to show him around the medina. That

Mustafa is an illegal, or "false guide,". He has not passed the government examination which would allow him to wear an official badge, lead organized tour groups, or enjoy the other monetary privileges of legitimacy. "One problem is that I never learned sufficient English or another foreign language," he said. "But the main thing is the corruption of the examiners. If you don't pay them a fat sum, you have no chance of 'passing' the exam, and without the official badge, we're always scrounging for small jobs; we can't save enough for the examiner's fee."

Mustafa is married and has an infant daughter. It was not an arranged marriage with dowry, but a love marriage with a Berber girl from the medina. He feels a special need to engage tourists as their guide now that he's a family man. But it's a meager living as a faux-guide. "I've tried various small jobs on and off, but at the moment there's nothing to be found. Unemployment has never been so high in Morocco." Mustafa explained that he formerly risked sizable fines from authorities if he was caught soliciting tourists as an illegal faux-guide. Now that unemployment has skyrocketed, however, the police close their eyes and tolerate the enterprising hoards of guides. At the same time the city authorities realize there is a problem of faux-guides hassling tourists.

I asked Mustafa about the hierarchy of guides and the system under which they work. There are about 35 guides who have their home base at one of the gates of the Fès medina. These are guides of all ages and experience, ranked in various levels. For example, Mustafa has several children working under him; he advises and protects them; they in turn are to bring tourist clients his way. Many of these child guides learn their foreign languages directly from the tourists: French, English, Spanish, German, Dutch, and even Japanese. In the Fès souks the intricacy of the alleyways makes for good business; tourists will usually pay a faux-guide to help them find their way to a particular destination or to a gate out of the medina. That's always good for at least a tip, sometimes a handsome one depending on the generosity or the naiveté of the tourist. Mustafa made it clear, however, that it was not the direct tips of the tourists which were most important. The mainstay of the faux-guide income is the commission paid by the merchants and shopkeepers. Every item, from a postcard to the most expensive antique jewelry or silk carpets, earns a commission for the guide who brings in the buyer. He must feel out what the tourists are interested in buying and get them into the shops. The bigger the price the merchant is able to reach in the haggling process, the larger the guide's commission. For the unofficial guides the commission ranges from 5 to 20 percent, an amount which pales when compared to what the official guides can earn.

Mustafa spoke with some bitterness and jealousy of the official guides, who occupy the top of the hierarchy. The latter are partners in a lucrative business: they lead whole busloads of official tour groups; they get their salary and sizable tips from the foreign group leader, as well as additional tips in foreign currency from individual tourists. Most important, however, these official guides can and do take the groups of wealthier tourists -- staying in the top hotels -- to the more expensive shops. These are mainly shops selling carpets, antiques, jewelry, expensive clothes, perfumes, etc. Once inside, the tourists are presented with subtle, hard-sell techniques describing the specific qualities of the craft items, The guides can afford to hire a couple of assistants to chase off any "pirate guides" and hawkers who try to get the tourists' attention. The official guides make 35 to 40 percent commission on the sales, making them into a class of nouveaux-riches.

Having outlined the system Mustafa made it clear that it would now be appropriate for me to go shopping -- and specifically in a shop he would escort me to. At the shop selling *caftans*, attractive ankle length women's garments, I employed my best haggling techniques and surviving a barrage of flattery, ended up paying at least 25 percent more than I knew the caftan was worth.

Fulbright Project: Summer 1992

The Middle East and North Africa

Submitted by Archibald T. Bryant

My original intention for a project resulting from my Fulbright visit to Morocco and Tunisia, coupled with my extended visit to Jordan and Egypt, was to develop a unit on Islamic fundamentalism for use in the one semester high school course I teach on Middle east History and Culture. For many reasons after arrival in Morocco this intention proved impractical. I decided a wiser use of time on my first visit to the Arab world would be to put together many smaller teaching projects, anecdotes and experiences and plug them into the course as appropriate. The model I had in mind is the same one I use in teaching United States History, where extensive travel in the United States has deeply enriched the course.

The results of this approach fall into three areas:

1. Four slide shows put together from photographs I took in Morocco, Tunisia, Jordan, and Egypt:

   A. Islamic Architecture
   B. Arts and Crafts in the Souks
   C. Street Scenes in the Middle East
   D. Traveling in the Arab World

2. A planned trip for students at my high school to the Middle East, primarily for students who have taken the course on Middle East History and Culture. This trip would be part of a program of over twelve student "travel abroad" opportunities offered to students at my high school as part of the foreign language and/or global studies programs. The trip has been planned with the help of AmidEast, and is projected to happen first in June, 1994. Egypt, Jordan, and Israel will be the countries visited. There will be opportunities for American students to interact with students in the host countries, and to experience the cultures of these countries on a first-hand basis. Major historical sites and tourist attractions will be visited also, although the thrust of the trip will be to understand Arab history and culture.

3. The Middle East History and Culture course is one eighteen week semester in length. The course is organized into five units:

   A. The Middle East Today: an overview of the Middle East (defined very broadly) - four weeks
   B. Islam: the faith - four weeks
   C. Middle East History: Snapshots of key periods - four weeks
   D. Literature and Film of the Middle East - three weeks
   E. Current Problems in the Middle East - three weeks

   The summer travel program has given me experiences and impressions I can draw on throughout the course. Areas of coverage in the course that have gained notably are:

   A. Attitudes towards the United States in the Middle East
   B. The role of women in the Middle East
   C. Islamic Fundamentalism
   D. Middle eastern teen-agers, their current lives and their expectations for the

future.

AmidEast structured the summer program to provide many opportunities to meet with the local population, ranging from homestays tomore casual street enocunters. These structured encounters made gave participants the ability and interest to go out and meet more people on our own. This led to many stories and experiences I can share with my students. For example, In Morrocco, as a result of a contact I made during an AmidEast program, I was invited to the home of a provincial governor (a friend of the king). This day turned out to be one of the most interesting and informative I had, and, oddly enough, it prepared me for an unexpected overnight stay with a Bedouin family in the Jordanian desert while I was traveling on my own in Jordan a few weeks later. The manners, style of eating, invisibility of the women, and the search for effective communication techniques were all the same, though one experience was in a tent in the desert and the other in a mansion in an oasis. Dozens of experiences like these now enrich and deepen my teaching on the Middle East

African Culture & Civilization
HIST 235
MWF 4-4:50
Boyer 201

Dr. A. Cooper
Office: Boyer 300-E
Office hours: M-F 9-11

This course focuses on the historical development of Africa from the beginning of time to the colonial period. The diverse political and social systems of Africa will be explored, as well as the influence Africa exerts in the world. Special attention will be given to the historic kingdoms of Africa, the historical roots of Islamic fundamentalism in North Africa, and to the development of colonialism and its continuing impact on Africa.

REQUIRED TEXTS:

Robert July, A History of the African People, 4th Edition (Prospect Heights, IL: Waveland Press, 1992)

Chinua Achebe, Things Fall Apart

SUPPLEMENTARY TEXTS:

D.K. Fieldhouse, Economic and Empire 1830-1914
Philip D. Curtin, The Atlantic Slave Trade

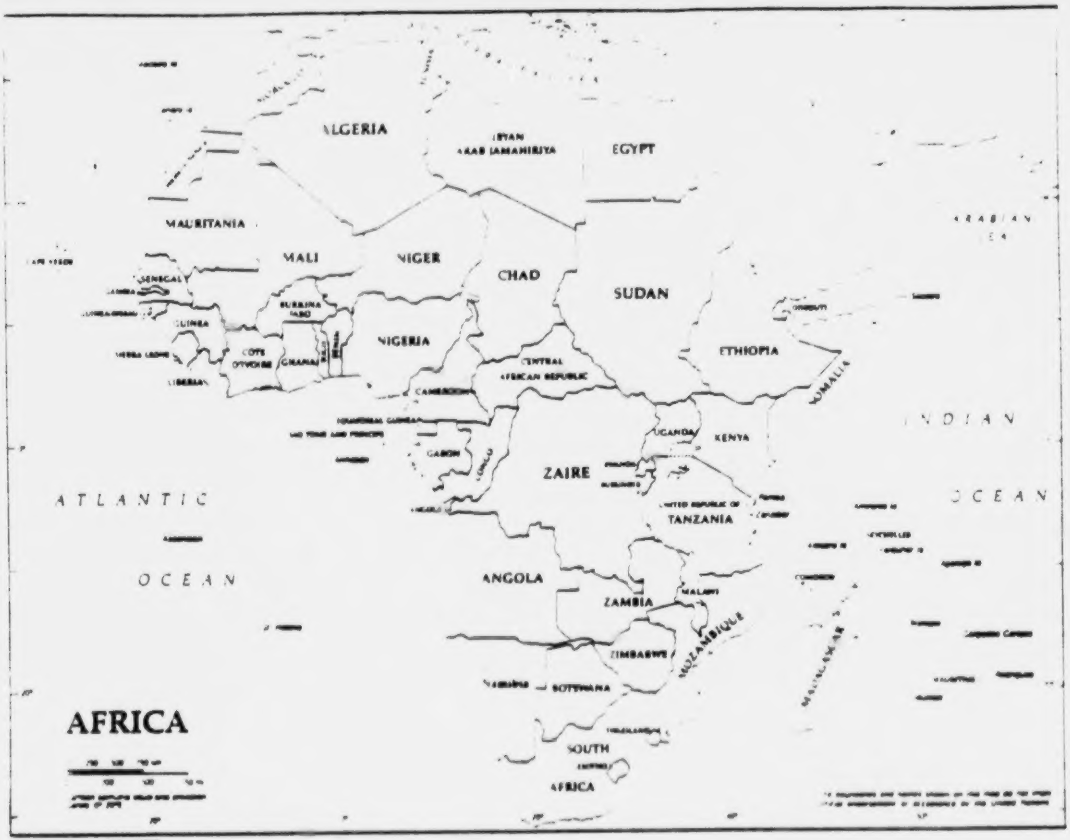
COURSE REQUIREMENTS: The final grade will be determined by averaging the scores obtained from tests, a research paper, and class participation. there will be no make-up tests, and late assignments will not be accepted. Attendance will be taken at the beginning of class, but there is no penalty for missing class unless a test or assignment is scheduled.

RESEARCH PAPER: Each student will complete a 10-15 page research paper on any issue of special interest that is relevant to Africa before 1900. The topic of the paper should be approved by the instructor by the end of September. A bibliography listing 20 sources on this topic is due by the end of October. The paper must utilize at least three academic sources. The paper is due November 15, but early drafts are encouraged. Possible research topics include:

Apartheid in South Africa
Ethnicity & African Nationalism
Islamic Fundamentalism in N. Africa
The Arab Invasion of Africa
The Kingdom of Ghana
Motivations of Colonialism
The Jihads of Africa
Civil War in Liberia
Pan-Africanism
The Role of Women in Africa
The Life of Carthage
Great Zimbabwe
The Slave Trade
Shaka Zulu

DISCUSSION TOPICS

Topic	Reading	Test Date
Introduction		
The Genesis of Humanity in Africa	8 - 12	
Neolithic in Africa	12 - 19	
The Kingdom of Egypt (300 B.C.)	24 - 33	
Mediterranean Africa	33 - 36	
(Slides from Morocco and Tunisia)		
The Kingdom of Axum (300 A.D.)	36 - 41	Sept. 18
The Kingdom of Ghana (800 A.D.)	58 - 59	
The Kingdom of Mali (1200 A.D.)	59 - 61	
The Empire of Songhai (1460)	61 - 64	
Great Zimbabwe	113 - 116	Sept. 27
East Africa and International Trade	70 - 82	
Ethiopia	82 - 88	
The Peoples of West Africa	92 - 103	
The Rise of the Yoruba	103 - 104	
Benin and the Kingdom of Dahomey	104 - 108	
Wolof of Senegambia		
The Akan States of Ashanti and Fante	108 - 112	Oct. 14
The Nguni of Southern Africa	116 - 124	
The Kikuyu and Turkana	127 - 129	Oct. 23
The Roots of European Imperialism	131 - 132	
Portugal in Africa	132 - 137	
The Netherlands in Africa	137 - 143	
Early Trade between Africa and Europe	144 - 151	
The Slave Trade	151 - 154	Nov. 6
Egypt and the Ottoman Empire	157 - 165	
Islam and the Jihads of Africa	165 - 185	
Egypt in the Sudan	185 - 201	Nov. 15
Shaka Zulu	202 - 214	
The Boer Trekkers	214 - 223	
Sierra Leone	294 - 300	
Liberia	300 - 302	Nov. 25
The Berlin Conference	263 - 281	
Independence in Ethiopia	281 - 286	
European Underdevelopment of Africa	(Achebe)	
South Africa	310 - 338	Final

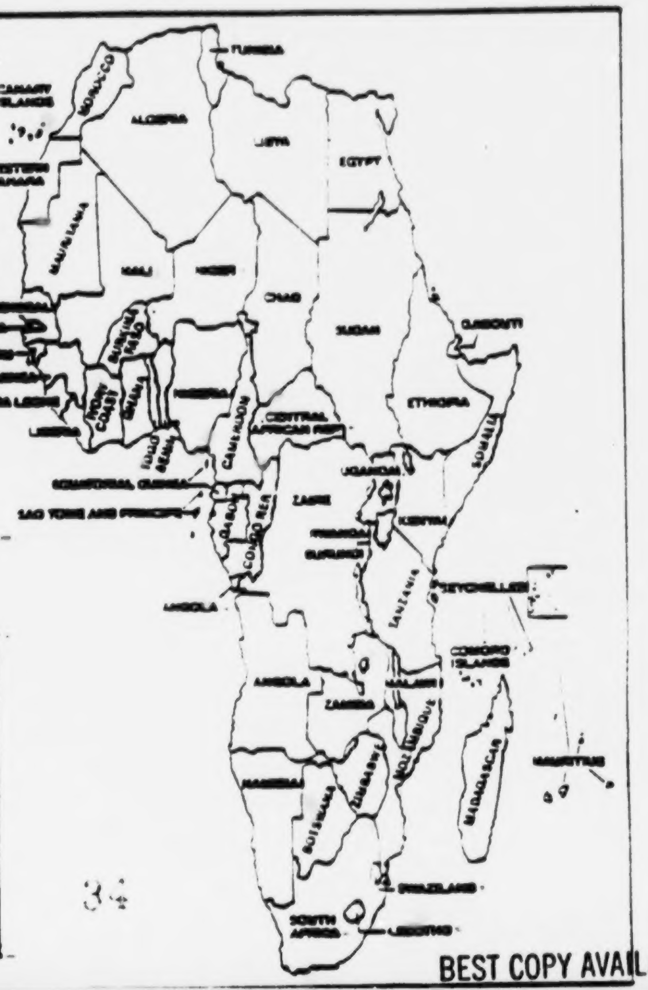


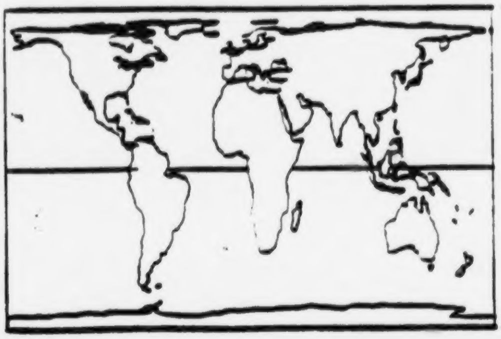
MAP NO [illegible] Rev [illegible] UNITED NATIONS
OCTOBER [illegible]

ANOTHER PERSPECTIVE

The Peters projection map, developed by West German historian Arno Peters, is one attempt to equalize the distortions inherent in any flat map. The more familiar Mercator projection, used in most wall maps, significantly misrepresents the relative sizes of the globe's land masses. Europe's four million square miles appear as large as Africa's 11.7 million, while North America's 11% share of the globe's surface looks considerably larger than Africa's 16%.

By correcting some of these inaccuracies, the Peters maps shown at right and below challenge our assumptions about the physical world; one step towards modifying many of our misperceptions about the African continent. ■





BEST COPY AVAILABLE

CONTINUITY AND CHANGE
IN
MOROCCO AND TUNISIA

FULBRIGHT-HAYES SEMINAR ABROAD

June-July, 1992

Elizabeth DeMarco
340 West Woodland Avenue
Woodland, CA 95695

INTRODUCTION

As a Fulbright-Hayes Seminar Abroad participant, I had the opportunity to travel and study in Morocco and Tunisia. The wealth of experiences and the materials I collected have been incorporated into this curriculum project. In addition to the enclosed lessons, I plan to develop several more by next summer. I have used the materials and lessons in my seventh-grade world history classroom as part of a unit on Islam. Other teachers at my school have used them, also.

The lessons refer to materials that I have available and am willing to lend. Whenever possible, I included a copy items such as postcards, art samples and book covers with the lessons in which they are used.

NORTH AFRICAN MOSAICS

Subject Areas: Social Science, Art

Skills: Critical Thinking, Sketching, Design

Grade Levels: 4-8

Materials: Poster Set: *Mosaics of Tunisia,* Slides with script, postcards, mosaic materials: magazines, construction paper, beans, pastas, stones, tiles, seeds, etc., glue, scissors, cardboard, tagboard

Time required: 2-3 class periods

DESCRIPTION

Students will explore North African mosaics by viewing slides, postcards and posters. They will examine and define mosaics as an important art medium throughout history. Students will create either an individual, or group, piece of work using magazines, construction paper, tiles, or other media.

PREPARATION

Display poster set, pictures of mosaics, and mosaic samples around the classroom. Prepare art materials in advance. If using magazines, or construction paper, have precut "tiles" available and sorted into containers by color. Precut cardboard or tagboard into sheets 5"x 8" or smaller.

PROCEDURE

--Ask students if they have seen mosaics in the area where they live. Discuss the materials, subjects, and designs used. Discuss classroom displays of poster set, pictures, samples and postcards.

--Show slides of North African Mosaics with accompanying script and discussion questions.

--Brainstorm possible subjects for mosaic projects. Stress simplicity of design.

--Begin work on mosaics. Projects might be completed as homework assignment if classroom time is limited.

--Display completed projects in classroom, library, or other school area.

--Evaluate project. Possible discussion questions: What have you learned about mosaics? How did you feel about working on your project? What kinds of skills does a mosaicist need?

NORTH AFRICAN MOSAICS: Slide Script

Introduction

The Romans came to power in North Africa in 146 B.C. after the third Punic War with Carthage. The Roman province of Africa eventually produced one third of Rome's supplies along with a regular supply of olive oil and livestock.

North Africa became a truly Roman region under Juba II who ruled for forty-eight years beginning in 25 B.C.

Slide 1: Volubilis, located on an open plain in northern Morocco, became Rome's largest inland city in Africa, and was Juba II's capital.

Slide 2: The Romans used mosaics as a decorative floor pavement. The mosaics were usually made from irregular square pieces of marble 1/4" to 1/2" in size. Some of the mosaics have been moved to museums. All but the last four mosaics you will see are still in their original locations.

Slide 3: By the end of the second century, most Roman cities of any size in Africa had a local mosaic workshop of their own. Mosaics became a standard form of decoration in wealthy houses, and public buildings. Early mosaicists devoted most of their talents to the design and execution of floor mosaics. This slide shows dolphins.

Slide 4: The man riding backwards on a horse shows the wide variety of subject matter and themes used in Roman mosaics.

Slide 5: African animals were popular subjects for mosaics. Subjects only occasionally fit the function of a building. African mosaics weren't used for practical purposes such as shop signs

Slide 5: or business advertisements. Their primary purpose was probably decorative, not practical or religious.

Slide 6: Bulla Regia, in northern Tunisia, was an important city in a wealthy grain growing area. The rich landowners built underground villas like the one in this slide. The building is completely below ground level. Underground housing with windows and ventilation provided cool retreats from the extreme heat of the Bulla Regia area.

Slide 7: The underground villas had two stories. The holes on the top floor are parts of cisterns for collecting water. The bottom floor has the remains of a mosaic.

Slide 8: The stone slab is covering a cistern. The mosaic floor is an example of the types of geometric patterns that were created by the Roman mosaicists.

Slide 9: This bear decorates the floor of Bulla Regia's amphitheater.

Slide 10: Roman mythology provided popular subjects for mosaics. This one is the "Triumph of Marine Venus." Venus is supported by Tritons, and has Erotes flying and riding on dolphins with a crown, mirror and jewel box.

Slide 11: Jupiter is the subject of this Roman mosaic, which is now located in the Bardo Museum in Tunis.

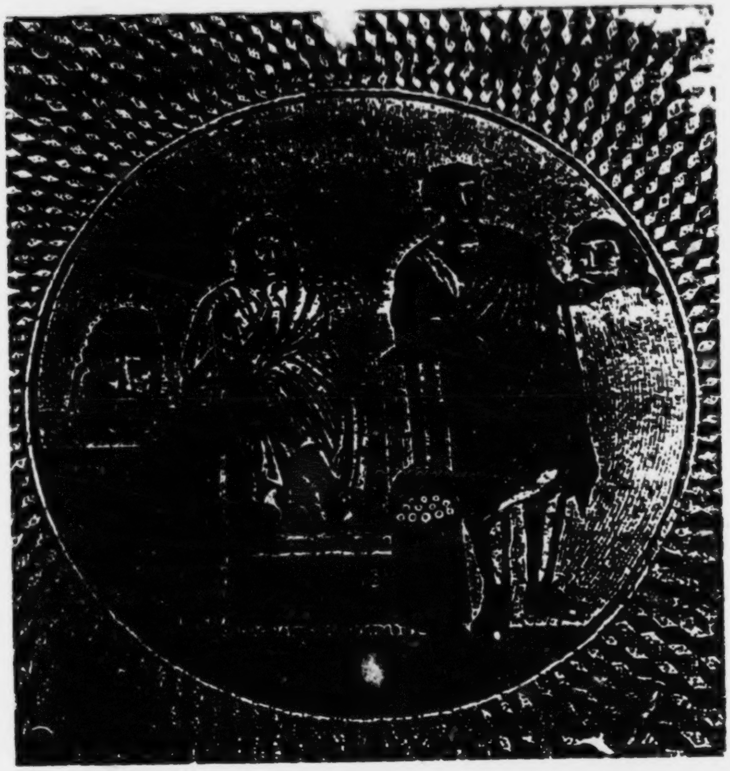
Slide 12: Zodiac symbols were popular subjects. This mosaic is also located in the Bardo.

Slide 13: The Bardo has a vast collection of Roman mosaics. Many of the subjects are animals such as wild boars, wolves and rabbits.

Slide 14: Geese and other domestic animals were also popular subjects.

Discussion Questions

1. Why do you suppose only wealthy Romans could afford mosaic floors?
2. What skills would a Roman mosaicist need to complete the projects you saw in the slides?
3. Why do you think some of the floor mosaics were moved to museums from their original locations? How do you think they were moved?
4. Some recently discovered archaeological sites are being explored with infrared equipment, and nothing is being disturbed or removed. Why do you think this is being done?
5. Why do you suppose some mosaics are very well preserved in their original sites, and others have deteriorated a lot?



BEST COPY AVAILABLE

MAGAZINE MOSAICS

1. Precut tagboard or cardboard into squares or rectangles approximately 5"x8", or 6"x6".

2. Remind students to create designs for their mosaics that are relatively simple.

3. Sketch designs on tagboard or cardboard background.

4. Find colored "tiles" by cutting up pictures in magazines. Encourage students to use various shades and tints.

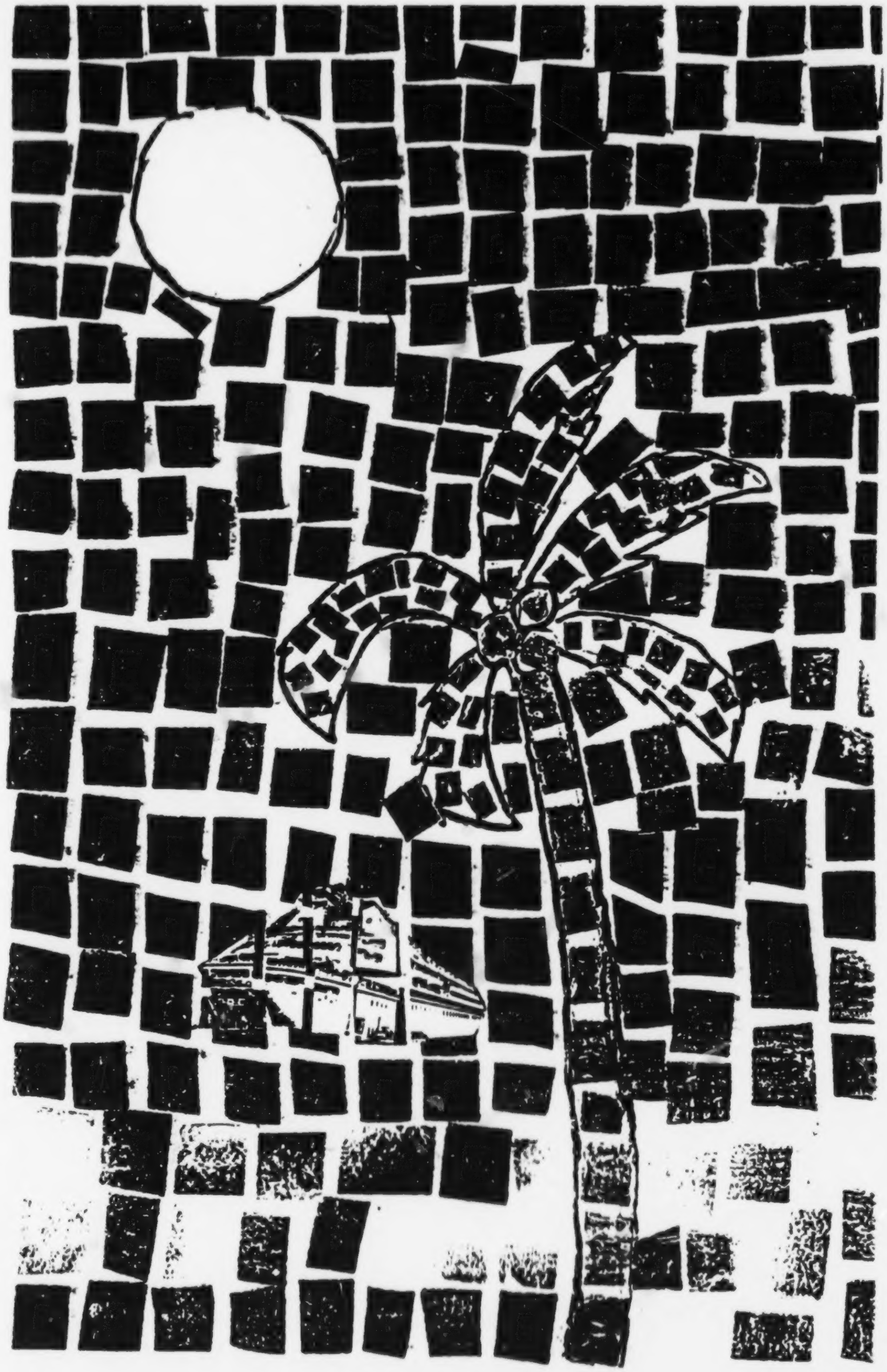
5. Leave small spaces between the "tiles" to give the effect of mortar.

6. Glue "tiles" into place. Gluesticks, or toothpicks dipped in glue work best.

7. Flatten with books or other heavy objects while drying.

8. Laminate, if possible, to keep "tiles" in place.

Sample: MAGAZINE MOSAICS

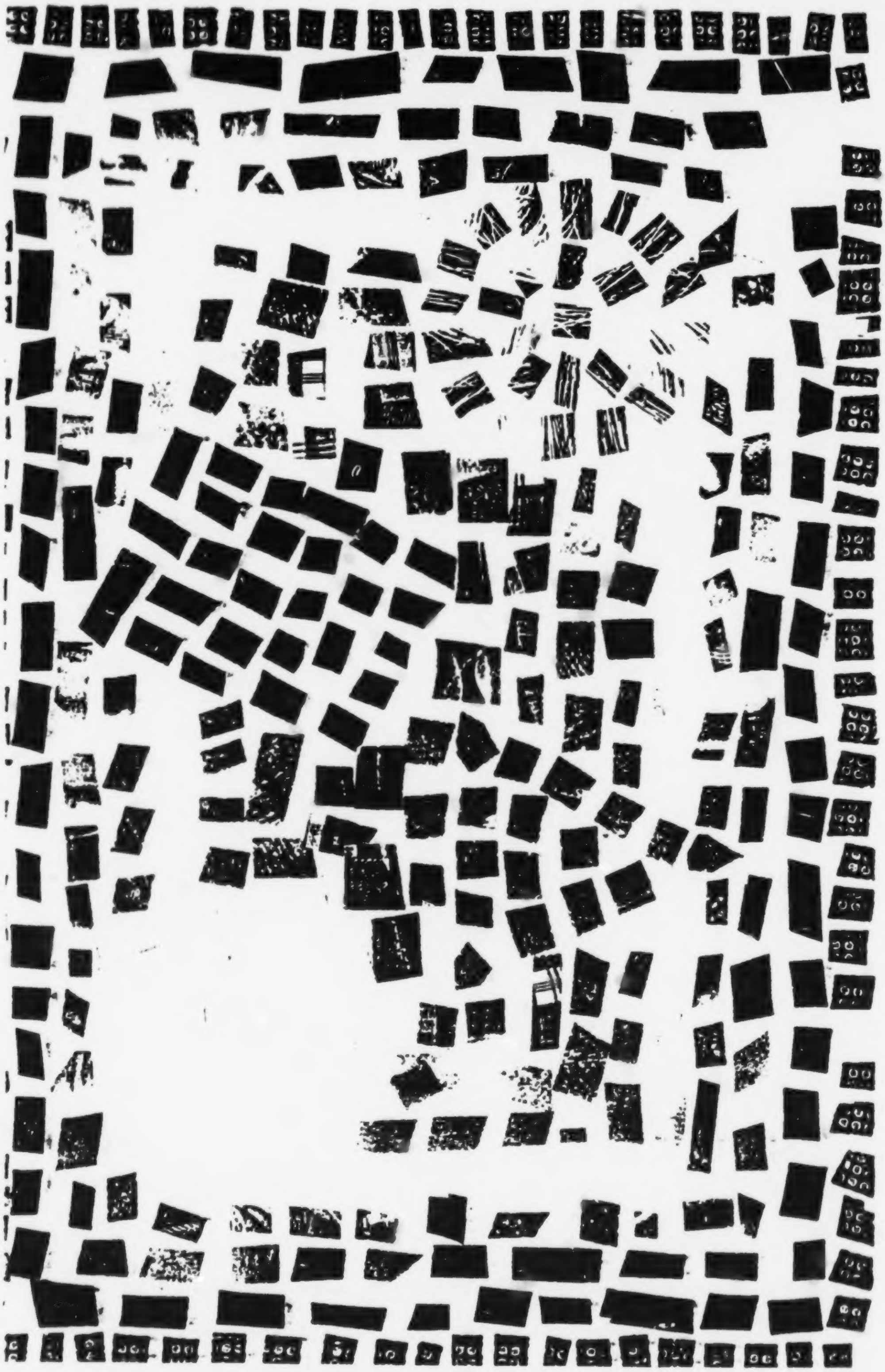


Sample: MAGAZINE MOSAICS

Sample: MAGAZINE MOSAICS

Sample: MAGAZINE MOSAICS

Sample: MAGAZINE MOSAICS



EXPLORING THE GREAT MOSQUE AT KAIROUAN

Subject Areas: Social Science

Skills: Critical Thinking, Comparing, Contrasting

Grade Levels: 4-8

Materials: pictures of places of worship for various religions, slides with script, postcards, fold-up model of the Great Mosque of Kairouan

Time Required: 2 class periods

DESCRIPTION

Students will compare and contrast places of worship among the world's major religions. They will learn about mosques and their importance in Islam. They will view slides, postcards, and a model of the Great Mosque of Kairouan.

PREPARATION

Collect and display pictures and posters of various places of worship from different religions (cathedrals, synagogues, Buddhist temples, mosques). Put together the model of the Great Mosque of Kairouan.

PROCEDURE

--Compare and contrast with students the similarities and differences between the places of worship. Can they match each building with the correct religion?

--Discuss the idea that most religions have a special place to worship. Why do they think this is so?

--Ask students about the places of worship they have visited or seen. How many different types are there in the local community?

--Explain that as part of their study of Islam they will be learning about mosques and seeing slides of the Great Mosque of Kairouan.

EXPLORING THE GREAT MOSQUE AT KAIROUAN: Slide Script

Introduction

The Great Mosque of Kairouan in Tunisia was first constructed in 670 A.D. by Oqba ibn-Nafi, a companion of the Prophet Muhammad. It was the first mosque of the Maghreb region. The Great Mosque was destroyed, then rebuilt in its present form in 836. It has since been restored four times.

Slide 1: The minaret of the Great Mosque is the oldest existing minaret in the world. It was built in 836, and is 115 feet high. Minarets are used to call Muslims to prayer. In larger cities this is done with loudspeakers.

Slide 2: From the minaret's platform there is a view of the city of Kairouan. It is the first Islamic city in North Africa, and is an important holy site for Muslims. The walls were built in 1052, and surround the old part of the city.

Slide 3: Across the courtyard from the minaret is the sanctuary with its dome. This is where Muslims perform their prayers. Non-muslims are not allowed to enter the sanctuaries or the minarets in North African mosques without special permission.

Slide 4: This group of Americans was granted permission to enter the sanctuary and minaret at the Great Mosque, but only after the women's heads and arms were properly covered.

Slide 5: The sanctuary floor in the Great Mosque is covered with an enormous blue and white prayer carpet of soft wool. The white areas are spaces for individual people to pray.

BEST COPY AVAILABLE

Slide 6: The sanctuary has seventeen aisles with six arcades of seven arches. The 414 columns were brought from Carthage and other Roman sites all over Tunisia.

Slide 7: This is a closer look at the Roman columns. Notice they are all different.

Slide 8: This is the mihrab, or prayer niche, that Muslims face when praying.

Slide 9: The iman addresses the people in the sanctuary from the top of this pulpit, or minbar. Notice the intricate wood carvings.

Slide 10: A close-up of the carvings shows various types of stylized plant motifs used to decorate the mosque. Mosques are decorated with patterns and designs; pictures and statues are not allowed.

Slide 11: Carved plaster designs are common throughout the Muslim world.

Slide 12: The great courtyard is paved in white marble.

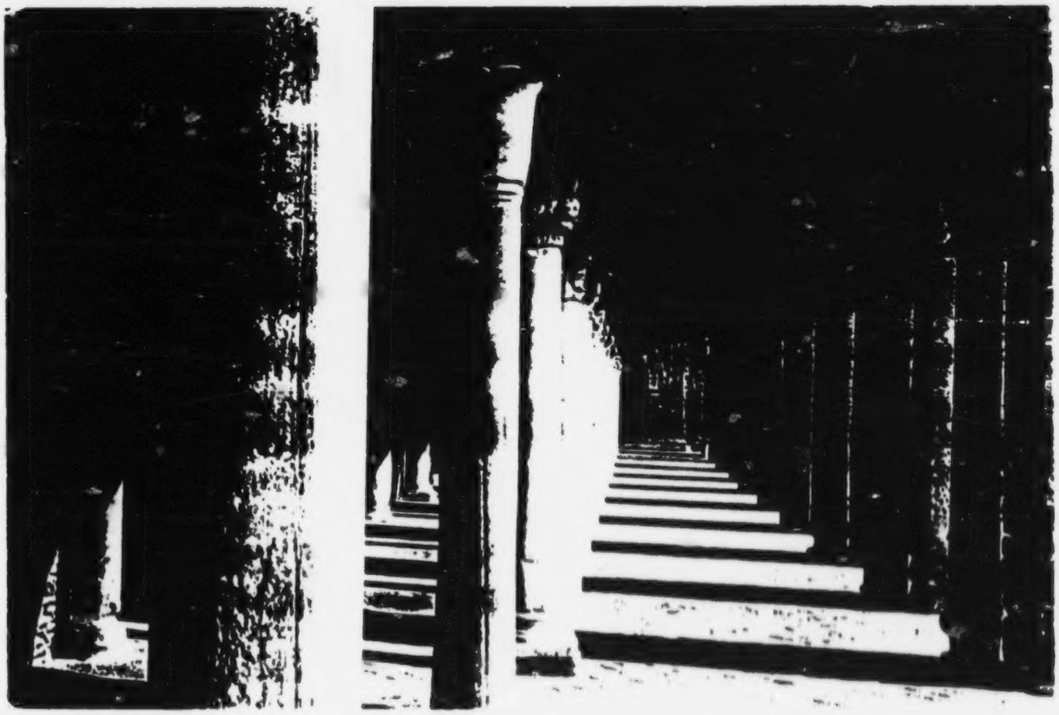
Slide 13: Arches and columns line the covered walkways around the courtyard.

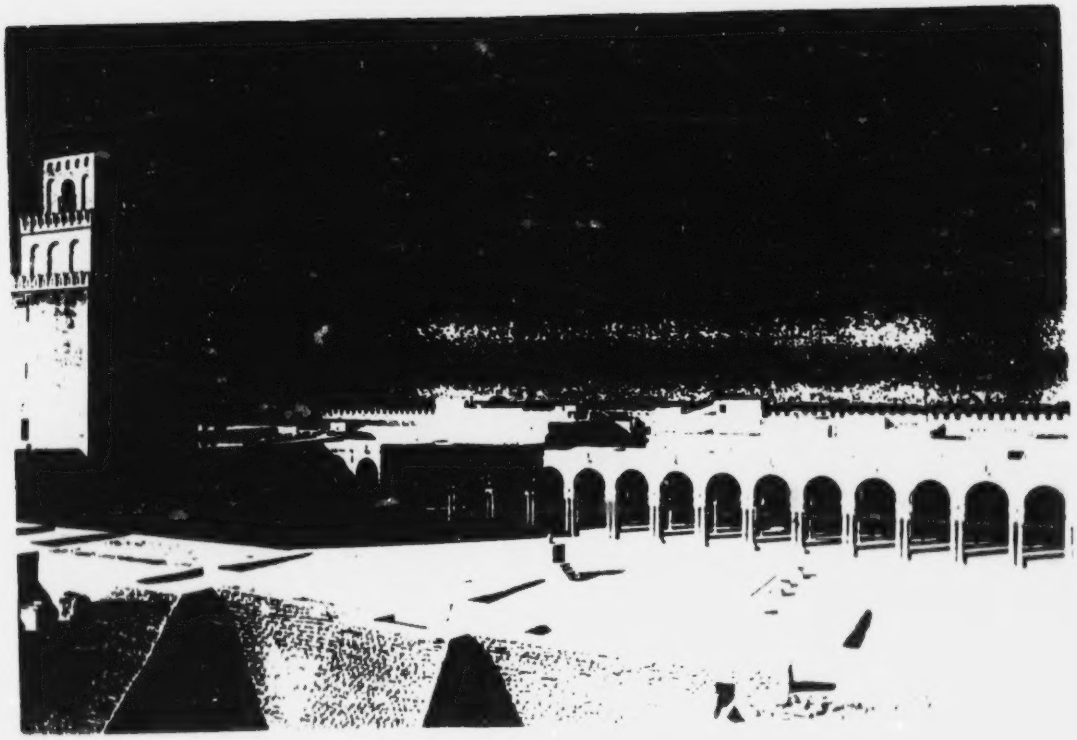
Slide 14: The wooden doorways are beautifully carved.

Slide 15: The Great Mosque of Kairouan is one of Islam's holiest sites. Seven trips there is equivalent to one pilgrimage, or hajj, in a Muslim's lifetime.

KAIROUAN

BEST COPY AVAILABLE





NORTH AFRICAN ARTIFACTS

Elizabeth DeMarco
Fulbright-Hayes Seminar Abroad
Curriculum Project
1992

ANALYZING ARTIFACTS

Subject Areas: Social Science

Skills: Critical Thinking: Analyzing, Comparing, Contrasting, Hypothesizing, Cooperative Learning

Grade Levels: 4-8

Materials: North African Artifact Box, Inventory Sheet, Artifact Information Sheet, Artifact Sheet

Time Required: 1-2 periods

DESCRIPTION

Students will work in cooperative learning groups to examine artifacts from North Africa, hypothesize about their functions, and compare and contrast the artifacts with similar items in the United States.

PREPARATION

Discuss the importance of artifacts with the class, and how they give us information about a culture. Give each group of students an artifact from the box and an artifact sheet for each student in the group.

PROCEDURE

--Tell students to act as archaeologists and examine each artifact carefully. Artifacts should be treated as rare, fragile museum pieces, and handled with care.

--Students discuss their artifact with other group members and hypothesize about what it is, its purpose, and what we have like it in the United States. They record their ideas on the Artifact Sheet.

--Give each group a new artifact to examine as they finish with each one. Give no clues about right or wrong answers at this point; encourage hypothesizing.

--When groups have examined as many artifacts as time permits, collect the items. Hold each one up and ask groups to report their ideas about it. Tell them the actual information about each artifact and discuss questions: What do we have like it in the United States? What does this artifact tell us about North African culture?

DESCRIPTION	HOW IS IT USED?	WHAT DO WE HAVE LIKE IT IN THE UNITED STATES?

NORTH AFRICAN ARTIFACT BOX

INVENTORY

jar of salt crystals

3 empty soft drink cans

Moroccan flag

kohl

container for kohl with applicator

money

fan with embroidered peacock

drum with pottery base

watercarrier doll

cassette tapes

book about Mohammed V

fish and hand pins

photographs of henna-painted hands and feet

postage stamps

tree bark

Items available, but not stored in artifact box:

2 Berber necklaces

Berber carpet

pottery with fibula design

wooden hand of Fatima

hand of Fatima necklace

NORTH AFRICAN ARTIFACT BOX

ARTIFACT INFORMATION

jar of salt crystals: (Morocco) Salt is sold is this form at marketplaces (souks) in rural areas. It can be purchased in small pieces like these, or in large slabs.

3 empty soft drink cans: The Coca Cola and Apla cans are from Tunisia. Apla is an apple flavored carbonated beverage. Soft drinks are sold in cans this size or in returnable bottles. The Sim can is from Morocco. Sim is orange juice in carbonated water.

Moroccan flag: The flag was originally solid red, but in 1915 the green star known as "Solomon's Seal" was added.

kohl: (Tunisia) North African women use kohl to makeup their eyes. It comes in a variety of colors; black is the most popular. It is sold in the medinas in these little bottles. Many women use modern eyeliners and mascaras, but this type of eye makeup is still common.

container for kohl with applicator: (Morocco) Kohl powder in placed in this container and mixed with water to the desired consistency. It is applied to the eyes with the applicator stick. *(See postcard of women applying kohl)*

money: (Morocco) The dirham is divided into 100 centimes. There are coins of 5, 10, 20 and 50 centimes, or 1 and 5 dirhams, and bills of 5, 10, 50 and 100 dirhams. (Tunisia) The dinar is divided into 1000 centimes. There are coins of 2, 5, 10, 20, 50, 100, 500 millimes, and 1 dinar. Bills are in 1, 5, 10, and 20 dinars. Small change is difficult to get in both countries.

fan with embroidered peacock: (Tunisia) Fan come in various sizes, plain and embroidered. Air-conditioning is not common in homes or in public buildings.

drum with pottery base: (Tunisia) These drums are common in Morocco and Tunisia. This is a small one. Most of them have at least an 8" diameter.

watercarrier doll: (Morocco) Watercarriers dressed like this doll are usually found in tourist areas near the medinas. They carry water in their goatskin bags, and will sell a cup for a few cents. *(See postcards and photograph)*

cassette tapes: (Morocco) The "Folklore" tape has traditional Moroccan music. The "Orchestre Tawfik" tape is the type of music popular with Moroccan teenagers. The "Lamnawar" tape is popular dance music. (Tunisia) The tape with the woman's photograph on the front is an example of popular music.

Most of the music played on the radio is North African. We occasionally heard some Western music (usually "Oldies"), but not very often.

book about King Mohammed V: (Morocco) Sultan Mohammed V came to power at the age of seventeen in 1927. In 1953 he and his family were exiled to Madagascar by the French. Popular sentiment forced the French to recall Mohammed V in 1955, and he negotiated terms for Morocco's independence with Spain and France. He died in 1961, and was succeeded by his son, Hassan II who currently rules Morocco.

fish and hand pins: (Tunisia) These are good-luck charms to protect people from the "evil eye".

photographs of henna-painted hands and feet: (Morocco) These are sold in the wedding souk in the medina. Women use the photographs to select the patterns they want for special occasions, especially weddings.

postage stamps: (Morocco and Tunisia)

tree bark: (Tunisia) This is chewed to clean the teeth. At first it turns them a yellowish-orange. Open the jar to smell, but do not handle or put in the mouth. It's very strong!

Berber necklaces: (Morocco) Blue beads were used by Berbers for trading goods. The silver pieces are very common in their jewelry. This was traded for a t-shirt from the U.S. and a small amount of money. People in rural areas like to trade t-shirts and Levis for their goods. (Tunisia) This is a typical Berber style necklace from Tunisia. *(See postcards of girls wearing Berber jewelry)*

Berber carpet: (Fez, Morocco) Berber carpets are woven by hand. The patterns in this carpet are traditional tattoo designs used by Berber women. The carpet is about 35 years old. *(See photographs and postcards of carpets being woven)*

pottery with fibula design: (Sale, Morocco) Sale is famous for its pottery. The fibula design is the same as the fibulas (brooches)Berber women use to hold various parts of their clothing. The fibula design is very popular on many handicrafts.

wooden hand of Fatima: (Morocco) Fatima was the granddaughter of the prophet, Mohammed. According to legend the hand of Fatima will protect people from the "evil eye", and is used as a good luck charm. Doorknockers shaped like Fatima's hand are very popular in Morocco and Tunisia. Her hand is used in textile designs and jewelry. *(See photograph of doorknocker)*

hand of Fatima necklace: (Morocco) See information above.

INVENT A STORY WITH ARABIC PICTURE BOOKS

Subject Areas: Language Arts, Drama, Social Science

Skills: Creative Expression, Oral Language, Cooperative Learning, Critical Thinking

Grade Levels: 4-8

Materials: Arabic children's books, writing paper or index cards, pencils, pens

Time required: 2 class periods

DESCRIPTION

The students will work in cooperative learning groups to create a story to go with a children's picture book written in Arabic. Each group will present its story to the rest of the class while showing the book, reading, and including action.

PREPARATION

Divide the class into groups of three to six students per group. Each group will receive an Arabic children's book.

PROCEDURE

--Explain and demonstrate to the class that Arabic books open from right to left. Explain that Arabic text is written and read from right to left.

--Tell students that they will not have an English translation for their books, but must create a story to go with the pictures. Explain that they should make the story interesting by using drama and expressive language. Encourage students to tell the story, rather than read it. Demonstrate how to hold a picture book when it is being read to a class.

--Students work in groups to create their stories. They should begin by looking through the entire book to get a sense of what the story might be about. Each group's recorder writes the group's story or notes on paper or an index card. Give students time to practice their presentations.

--Have groups present their stories, evaluate the activity, discuss. Possible discussion questions: What did you learn from this activity? What was difficult or easy about completing it? How are the books similar to children's books in the United States? How are they different? Can you name any similar children's books that are written in English? What can you learn about Arab culture from looking at children's picture books?

سلسلة
حكايات
لقمان

رَجُل وَ خِنْزِيرٌ وقَصَصٌ أخرَى

تأليف : الدكتور أحمد الطويلي

BEST COPY AVAILABLE

[illegible]

... وَطَارَتِ البُرْتُقَالَةُ

الدار التونسية للنشر

BEST COPY AVAILABLE

سلسلة
حكايات
لقمان

النِّمْسُ وَالدَّجاجُ وقصص أخرَى

تأليف : الدكتور احمد الطويلي

اراليمامة للن

سلسلة
حكايات
لقمان

أرنبٌ وَلبؤة [illegible] قصص أخرى

تأليف

'EST COPY AVAILABLE

سلسلة
حكايات
لقمان

خُنْفُساءُ وَنَخْلَةٌ وقَصَصٌ أُخرى

تأليف : الدكتور احمد الطويلي

عَاقِبَةُ الصَّمْتِ

تأليف ، ابراهيم بنسلطان
رسوم ، عيسى قويرح

الدار التونسية للنشر

نافلة ذهب

حكاية تبحث عن نجوم

الدار التونسية للنشر

California Council For The Social Studies
AN AFFILIATE OF THE NATIONAL COUNCIL FOR THE SOCIAL STUDIES
1255 Vista Grande, Millbrae, CA 94030 (415) 692-4830

32nd ANNUAL CONFERENCE
March 11 - 14, 1993
Hyatt Regency
San Francisco Airport

SECTION PROPOSAL

Return this form to: Marvin Awbrey
629 E. Peralta Way
Fresno, CA 93704

No later than October 1, 1992

All proposal forms must be typed and completely filled in. All expenses for the section, including transportation, will be assumed by the presenter. List additional presenters on the back of this sheet. Presentations are one hour or one hour and fifteen minutes in length. Please send five copies of your proposal.

TITLE OF SECTION: GETTING THE POINT: Experiencing an Art Hookup to History
(As you wish it to appear in the program)

PRESENTERS:

Carol E. Murphey
Title WOODLAND JOINT UNIFIED SCHOOL DISTRICT
Elizabeth DeMarco
Title School/District/Organization

CONTACT PERSON:

Carol E. Murphey
Name
337 Del Oro Ave.
Address
Davis,
City
CA. 95616 (916) 756-7984
State Zip Phone No.

If your section is connected with a particular publisher or publication please indicate here:

____

HANDOUTS: It is the responsibility of the presenter to provide handouts for distribution at a section. Attendance of 100 or more is common, and some sections will have even more, so you may wish to bring additional copies.

TIME OF SESSION

Please cross out the times when you will be unavailable.

Friday A.M.
Friday P.M.
Saturday A.M.
Saturday P.M.
~~Sunday A.M.~~

TARGET AUDIENCE
(Specific Grade Level)

✓ Primary
✓ Upper Elementary
✓ Middle School
____ Senior High
____ College
____ K - Adult

CONTENT AREA
(Check one only)

____ California
____ Economics
____ Government
____ U.S. History
____ World History

OTHER AREAS
(Check one or two)

✓ Fine Arts/Social Studies
____ Geography/Cultures
____ Literature/Social Studies
____ Skills
____ Teaching Strategies
____ Technology
____ Gender Issues/Social Justice
____ Other:____________

AUDIO VISUAL REQUIREMENTS: You are encouraged to bring your own AV equipment. A limited amount of equipment will be available to those who make the earliest requests. There will be a charge for VCR rental. All equipment must be ordered on this form. (Please check your needs below.)

____ Overhead
____ Carousel (slide) projector
____ Cassette tape player
✓ Screen
____ 16mm Film projector
____ VCR/Monitor (used in small rooms only)
____ Filmstrip projector

NOTIFICATION: You will be notified of the ceptance or rejection of your section proposal o later than December 1, 1992.

COMPLETION OF OTHER SIDE REQUIRED

REGISTRATION: All presenters are required to register for the conference and become members of the CCSS.

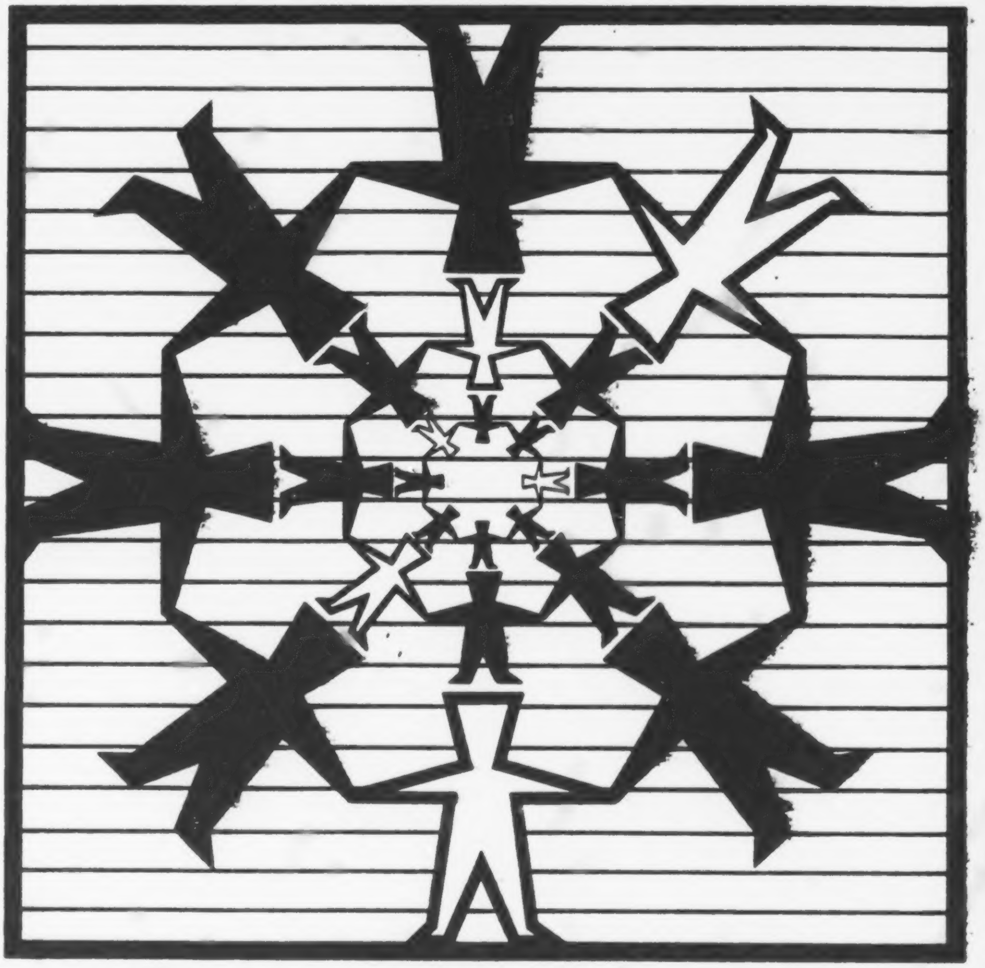
I accept the requirements of this proposal.

Signature Carol E. Murphey

76

CALIFORNIA COUNCIL
FOR THE SOCIAL STUDIES
32ND ANNUAL CONFERENCE

E PLURIBUS UNUM



The Complexities of Diversity

March 11-14, 19[illegible]

Hyatt Regency San Fran[illegible]
Sheraton San Franc[illegible]
Burlingame, Cali[illegible]

BEST COPY AVAILABLE

Box No. 1 BLUE

Slide No	Color	City	Description	People	Location
01	Blue	Rabat	Kasbah--Entrance Gates		
02	Blue	Rabat	Kasbah Gate		
03	Blue	Rabat	Gate close-up	Woman in Djellabah	
04	Blue	Rabat	View from Kasbah-Platform of Semaphores		
05	Blue	Rabat	View from Kasbah-Platform of Semaphores		
06	Blue	Rabat	View from Kasbah-Platform of Semaphores		
07	Blue	Rabat	Kasbah--buildings		
08	Blue	Rabat	Kasbah-Andalusian Gardens		
09	Blue	Rabat	Kasbah-Andalusian Gardens		
10	Blue	Rabat	Kasbah-Andalusian Gardens		
11	Blue	Volubilis	Souk on way	Farmers	
12	Blue	Volubilis	Souk on way	Farmers	
13	Blue	Volubilis	Souk on way	Farmers	
14	Blue	Volubilis	Storks		
15	Blue	Volubilis	Roman Ruins		
16	Blue	Volubilis	Roman Ruins		
17	Blue	Volubilis	Roman Ruins		
18	Blue	Volubilis	Roman Ruins		
19	Blue	Volubilis	Roman Ruins		
20	Blue	Volubilis	Mosaics--Dolphins		
21	Blue	Volubilis	Mosaics--view of floors from distance		
22	Blue	Volubilis	Mosaics--African Animals		
23	Blue	Volubilis	Olive press--Roman Ruins		
24	Blue	Volubilis	Olive press--Roman Ruins		
25	Blue	Volubilis	Roman Ruins		
26	Blue	Volubilis	Roman Ruins		
27	Blue	Volubilis	Roman Ruins		
28	Blue	Volubilis	Roman Ruins		
29	Blue	Volubilis	Roman Ruins		
30	Blue	Volubilis	Roman Ruins		
31	Blue	Volubilis	Roman Ruins--Roman Arch		
32	Blue	Volubilis	Roman Ruins--Pillars		

Box No. 1 BLUE

Slide No	Color	City	Description	People	Location
33	Blue	Volubilis	Roman Ruins--Capital from pillar		
34	Blue	Volubilis	Mosaics--Man riding horse		
35	Blue	Volubilis	Symbol for prostitution		
36	Blue	Volubilis	Stone walls		

Box No. 2 GREEN

Slide No	Color	City	Description	People	Location
07	Green	Rabat	Group in front of Casablanca Airport	Fulbright Group	
08	Green	Rabat	Downtown Rabat--Streets		
09	Green	Rabat	Downtown Rabat--Streets		
10	Green	Rabat	Government Building in Rabat		
11	Green	Rabat	Cars and Palm Trees on Mohammed V-Streets		
12	Green	Rabat	Streets & Buildings with Flags		
15	Green	Rabat	Guardhouse, people passing by in Rabat	Men & Women	
16	Green	Rabat	Women walking down Mohammed V--Streets	Women	
17	Green	Rabat	Streets in front of Post Office and PTT	Women	
18	Green	Rabat	Parliament Building in Rabat		
19	Green	Rabat	Streets & Cars	Women in djellabahs	
20	Green	Rabat	Streets--Post Office & PTT		
21	Green	Rabat	Mohammed V in Rabat--Streets		
22	Green	Rabat	Construction in Rabat--Streets		
23	Green	Rabat	Side streets, typical city scenes in Rabat		
24	Green	Rabat	Side streets, typical city scenes in Rabat		
25	Green	Rabat	Side streets, typical city scenes in Rabat		
26	Green	Rabat	Side streets, typical city scenes in Rabat		
32	Green	Rabat	Medina wall in Rabat		
33	Green	Rabat	Medina wall in Rabat		
34	Green	Rabat	Medina wall in Rabat		
35	Green	Rabat	Medina gate in Rabat		
36	Green	Rabat	Medina gate in Rabat		

Box No. 3 ORANGE

Slide No	Color	City	Description	People	Location
01	Orange	Rabat	American Embassy in Rabat		
02	Orange	Sale	View to Sale		
03	Orange	Sale	View to Sale		
04	Orange	Rabat	Place Abraham Lincoln Street sign		
05	Orange	Rabat	Mineret of Tour Hassan		
06	Orange	Rabat	Home near Tour Hassan		
07	Orange	Rabat	Guards in front of Tour Hassan		
08	Orange	Rabat	Mohammed V Mausoleum		
09	Orange	Rabat	Mohammed V Mausoleum arches		
10	Orange	Rabat	Mohammed V Mausoleum arches plaster		
11	Orange	Rabat	Tour Hassan mineret and pillars		
12	Orange	Rabat	View of courtyard and Mausoleum		
13	Orange	Rabat	View of courtyard and Mausoleum		
14	Orange	Rabat	Arches--Far-away view		
15	Orange	Sale	View from monument		
16	Orange	Rabat	View from monument to Kasbah and ocean		
17	Orange	Rabat	Tomb of Mohammed V	Guard	
18	Orange	Rabat	Tomb of Mohammed V--arches & guard	Guard	
19	Orange	Rabat	Tomb details: tile roof, plaster, wrought-iron		
20	Orange	Rabat	Tomb arches		
21	Orange	Rabat	Tomb arches & Moroccan flag		
22	Orange	Rabat	Tour Hassan	Andrew, Rhys, Guard	
23	Orange	Rabat	View to Hypermarche		
24	Orange	Sale	View		
25	Orange	Rabat	Apartments, carpets, Hotel Chellah		
26	Orange	Rabat	Apartments, carpets, Hotel Chellah		
27	Orange	Rabat	Apartments, carpets, Hotel Chellah		
28	Orange	Rabat	Apartments, carpets, Hotel Chellah		
30	Orange	Rabat	Water Seller near medina	Water Seller	
31	Orange	Rabat	Water Seller near medina	Water Seller	
32	Orange	Rabat	Medina, Hassan II St.	Judy	
33	Orange	Rabat	Medina--Bead Store	Salespeople	

Box No. 3 ORANGE

Slide No	Color	City	Description	People	Location
34	Orange	Rabat	Medina--raised doorway	Women	
35	Orange	Rabat	Medina--raised doorway	Women	
36	Orange	Rabat	Medina	Man in Djellabah	
37	Orange	Rabat	Door, Medina, Hand of Fatima		

Box No. 4 RED

Slide No	Color	City	Description	People	Location
01	Red	Volubilis	Roman Ruins		
02	Red	Volubilis	Roman Ruins		
03	Red	Volubilis	Roman Ruins		
04	Red	Volubilis	Boy with donkeys	Boys	
05	Red	Moulay Idriss	View of city		
06	Red	Moulay Idriss	View of city		
07	Red	Fez	Medina--loaded donkey, man w/fez	Man with fez, donkey	
08	Red	Fez	River running behind medina		
09	Red	Fez	Medina--people near tanjine	Men & women	
10	Red	Fez	?		
11	Red	Fez	Medina, crafts--Brass Craftsman	Brass Craftsman	
12	Red	Fez	Medina--loaded donkey	Man w/donkey	
13	Red	Fez	Medina--Tannery	Boys	
14	Red	Fez	Medina--Tannery	Boys	
15	Red	Fez	Medina--Tannery	Boys	
16	Red	Fez	Medina--Tannery, ledge	Boys	
17	Red	Fez	Medina--Tannery vats		
18	Red	Fez	Medina--Tannery vats		
19	Red	Fez	Medina--Tannery: hides on rooftop		
20	Red	Fez	View of city from tannery		
21	Red	Fez	Andalous Mosque? Door w/fountain		
22	Red	Fez	Andalous Mosque? arches, green tile roofs		
23	Red	Fez	Medina	Women w/scarves	
24	Red	Fez	Medina: Fountain--tile work		
25	Red	Fez	Medina--Medersa		
26	Red	Fez	Medina--woodworking in medersa		
27	Red	Fez	Medina--woodworking, geometic designs		
28	Red	Fez	View of city	Betty	
29	Red	Fez	Rooftop view of city		
30	Red	Fez	Rooftop views		
31	Red	Fez	Distant view of city		
32	Red	Fez	Carpet loom	Children	

Box No. 5 PURPLE

Slide No	Color	City	Description	People	Location
01	Purple	Fez	Medina-mosque: courtyard & doors		
02	Purple	Fez	Medina, doors, woodworking--geometric patterns		
03	Purple	Fez	Medina--woodworking: geometric patterns		
04	Purple	Fez	Medina--door, woodworking, plaster		
05	Purple	Fez	Mosque	Men praying	
06	Purple	Fez	Mosque	Men praying	
07	Purple	Fez	Medina--play (pinball)	Boys	
08	Purple	Fez	Medina gate, tour bus		
09	Purple	Fez	View of city		
10	Purple	Fez	View of city		
11	Purple	Fez	View of city		
12	Purple	Fez	Judy, Betty, Kelly, Lynette in gandoras	Judy, Betty, Kelly, Lyr	
13	Purple	Fez	Bellydancing	Bernie, Bob	
14	Purple	Fez	Bellydancing--Muscians	Muscians	
15	Purple	Fez	Bellydancing	Bellydancer	
16	Purple	Fez	Bellydancing	Bellydancer, Bernie	
17	Purple	Fez	Bellydancing	Bellydancer, Bernie	
18	Purple	Fez	Bellydancing	Bellydancer, Judy	
19	Purple	Fez	Bellydancing	Bellydancer, Judy	
20	Purple	Fez	Bellydancing	Bellydancer	
21	Purple	Fez	Bellydancing/Moroccan Wedding	Staff/Rhys	
22	Purple	Fez	Bellydancing/Morocccan Wedding	Staff/Rhys	
23	Purple	Fez	Bellydancing/Moroccan Wedding	Staff/Rhys	
24	Purple	Fez	Bellydancing/Moroccan Wedding	Staff/Rhys	
25	Purple	Fez	Bellydancing	Staff/Rhys	
26	Purple	Fez/Meknes	View of City		
27	Purple	Fez/Meknes	View of City		
28	Purple	Fez/Meknes	View of City	Betty	
29	Purple	Meknes	Gates		
30	Purple	Meknes	Gates		
31	Purple	Meknes	Royal Stables	Man w/horse	
32	Purple	Meknes	Royal Stables	Man w/horse, Arna	

Box No. 5 PURPLE

Slide No	Color	City	Description	People	Location
33	Purple	Meknes	Royal Stables	Man w/horse	
34	Purple	Meknes	Royal Stables--Berber horse	Berber horse	
35	Purple	Meknes	Old Royal Stables		
36	Purple	Meknes	Old Royal Stables		

Box No. 6 PINK

Slide No	Color	City	Description	People	Location
01	Pink	Meknes	City Gate-Bab El Mansour		
02	Pink	Meknes	City Gate-Bab El Mansour		
03	Pink	Meknes	Gate--plaster work		
04	Pink	Meknes	Square near gate		
05	Pink	Meknes	Arches, door w/ hammered nail decorations		
06	Pink	Meknes	Arches, tile work		
07	Pink	Meknes	Koran--carved verse, tile work, geometric desig		
08	Pink	Sale	Pottery	Potter	
09	Pink	Sale	Pottery	Potters	
10	Pink	Sale	Pottery	Potters	
11	Pink	Sale	Pottery--Kiln		
12	Pink	Sale	Pottery--Kiln		
13	Pink	Sale	Pottery complex		
14	Pink	Rabat	Homes: Traditional Moroccan/Living Area		
15	Pink	Rabat	Homes: inside courtyard		
16	Pink	Rabat	Homes: Sitting area		
17	Pink	Rabat	Homes: Door		
18	Pink	Rabat	Homes: Sabah's		
19	Pink	Rabat	Homes: Sabah's		
20	Pink	Rabat	Homes: Sabah's		
21	Pink	Rabat	Homes: Sabah's		
22	Pink	Rabat	Homes: Sabah's		
23	Pink	Rabat	Medina: Tape Store	Teenagers selling tapes	
24	Pink	Rabat	Moroccan Wedding		
25	Pink	Rabat	Moroccan Wedding		
26	Pink	Rabat	Moroccan Wedding		
27	Pink	Rabat	Moroccan Wedding		
28	Pink	Rabat	Moroccan Wedding		
29	Pink	Rabat	Moroccan Wedding		
30	Pink	Rabat	Moroccan Wedding		
31	Pink	Rabat	Moroccan Wedding		
32	Pink	Rabat	Moroccan Wedding		

Box No. 6 PINK

Slide No	Color	City	Description	People	Location
33	Pink	Rabat	Moroccan Wedding		
34	Pink	Rabat	Moroccan Wedding		
35	Pink	Rabat	Moroccan Wedding		
36	Pink	Rabat	Moroccan Wedding		
37	Pink	Rabat	Moroccan Wedding		

Box No. 7 YELLOW

Slide No	Color	City	Description	People	Location
01	Yellow	Rabat	Moroccan Wedding	Children dancing	
02	Yellow	Rabat	Moroccan Wedding	Children dancing	
03	Yellow	Rabat	Moroccan Wedding	Sabah dancing	
06	Yellow	Rabat	Moroccan Wedding	Bride w/veil	
08	Yellow	Rabat	Moroccan Wedding	Bride & Groom	
09	Yellow	Rabat	Homestay	Yassir, Jamal, Sabah	
10	Yellow	Rabat	Homestay	Yassir, Jamal, Sabah	
11	Yellow	Rabat	Homestay	Yassir	
12	Yellow	Rabat	Homestay	Badr	
13	Yellow	Rabat	Homestay	Jamal	
14	Yellow	Rabat	Middle School/Secondary Schol		
15	Yellow	Rabat	Middle School/Secondary School		
16	Yellow	Rabat	Middle School/Secondary School		
17	Yellow	Rabat	Middle School/Secondary School		
18	Yellow	Rabat	Middle School/Secondary School		
19	Yellow	Rabat	Middle School/Secondary School		
20	Yellow	Rabat	Middle School/Secondary School		
21	Yellow	Rabat	Middle School/Secondary School		
22	Yellow	Rabat	Slum Area		
24	Yellow	Rabat	Shopping--Hypermarche		
25	Yellow	Rabat	Shopping: Mall at Hypermarche		
26	Yellow	Rabat	Homes: Sabah's apartment complex		
27	Yellow	Rabat	Homes: Sabah's apartment complex		
28	Yellow	Rabat	Homestay	Yassir, Sabah, Badr	
29	Yellow	Rabat	Homestay	Betty,Yassir,Sabah,Ba	
31	Yellow	Rabat	Hotel Chellah--Communications Center	Guard	
32	Yellow	Marrakech	King Hassan II	King	
33	Yellow	Marrakech	Saadian Tombs--stork's nest		
34	Yellow	Marrakech	Saadian Tombs		
35	Yellow	Marrakech	Saadian Tombs		
36	Yellow	Marrakech	Saadian Tombs		
37	Yellow	Marrakech	Saadian Tombs		

Box No. 8 BROWN

Slide No	Color	City	Description	People	Location
01	Brown	Marrakech	El Bedi Palace		
02	Brown	Marrakech	El Bedi Palace		
03	Brown	Marrakech	El Bedi Palace		
04	Brown	Marrakech	El Bedi Palace		
05	Brown	Marrakech	El Bedi Palace		
06	Brown	Marrakech	El Bedi Palace		
07	Brown	Marrakech	El Bedi Palace		
08	Brown	Marrakech	El Bedi Palace		
09	Brown	Marrakech	Streets		
10	Brown	Marrakech	Palace: Palais de la Bahia		
11	Brown	Marrakech	Palace: Palais de la Bahia		
12	Brown	Marrakech	Palace: Palais de la Bahia		
13	Brown	Marrakech	Palace: Palais de la Bahia		
14	Brown	Marrakech	Palace: door with woodworking		
15	Brown	Marrakech	Palace: Arches: tile, white carved plaster		
16	Brown	Marrakech	Palace: Ceiling: stained glass		
17	Brown	Marrakech	Palace: courtyard & gardens		
18	Brown	Marrakech	Palace: Gardens through wrought-iron		
19	Brown	Marrakech	Palace: Folk Festival		
24	Brown	Marrakech	Streets		
25	Brown	Marrakech	Souk		
26	Brown	Marrakech	Camel rides	Lynn	Making prints
27	Brown	Marrakech	Camel rides	Lynn, Kelly	Making prints
28	Brown	Marrakech	Camel rides	Camel herder	
29	Brown	Marrakech	Camel rides	Arna, Kelly, Lynn	Making prints
30	Brown	Marrakech	Camel rides	Lynn, herder	Making prints
32	Brown	Marrakech	Monument: Pool		
33	Brown	Marrakech	Monument: Group photo	Fulbright Group	Making prints
34	Brown	Marrakech	Streets: mineret, Moroccan flag		
35	Brown	Marrakech	Palace: tombs		
36	Brown	Marrakech	Palace: tombs		
37	Brown	Marrakech	Palace: tombs		

Box 9 BLACK

Slide No	Color	City	Description	People	Location
01	Black	Marrakech	Streets: Palm trees, motorcycles, van		
02	Black	Marrakech	Streets: People sitting on sidewalks	Man w/little girl	
03	Black	Marrakech	Palm Trees --grove		
04	Black	Ourika Valley	Homes: Country, hillside		
05	Black	Ourika Valley	Country		
06	Black	Ourika Valley	Homes: Country, hillside		
07	Black	Ourika Valley	Homes: Country, hillside		
08	Black	Ourika Valley	River: People swimming	Swimmers	
09	Black	Ourika Valley	Agriculture: fields, river		
10	Black	Ourika Valley	River canyon, mountains		
11	Black	Ourika Valley	Mountains		
12	Black	Ourika Valley	Roadside	Ingrid, Lynn, Carol	
13	Black	Ourika Valley	Mountains, vegetation	Berber women	
14	Black	Ourika Valley	River canyon, mountains		
15	Black	Ourika Valley	Homes: Country, hillside		
16	Black	Ourika Valley	Homes: Country, hillside, river		
17	Black	Ourika Valley	Homes: Country, hillside		
18	Black	Ourika Valley	Homes: Country, hillside, river		
19	Black	Ourika Valley	Homes: Country, hillside, river		
20	Black	Ourika Valley	River, mountains		
21	Black	Ourika Valley	Roadside	Ingrid, Judy	Making prints
22	Black	Marrakech	Fantasia: Dancing	Dancer, Betty	
23	Black	Marrakech	Fantasia: Dancing	Dancer, Betty	
25	Black	Marrakech	Fantasia: Dancing	Folk dancers	
27	Black	Marrakech	Fantasia: Riflemen	Riflemen	
28	Black	Marrakech	Fantasia: Riflemen	Riflemen	
29	Black	Marrakech	Rooftop		
31	Black	Marrakech	Food: Coucous with chickpeas, vegetables		
32	Black	Marrakech	Homes: City, typical red color, wrought iron	Arna, Paul, Bob	
33	Black	Marrakech	Guides	Guide,Bernie, Brother	
34	Black	Marrakech	Homes: Guide's, typical red, city		
35	Black	Casablanca	Construction: Large building		

Slide No	Color	City	Description	People	Location
36	Black	Casablanca	Homes: Apartment building near hotel		
37	Black	Casablanca	Market: Olive seller	Olive seller	

Box No. 10   Magenta

Slide No	Color	City	Description	People	Location
01	Magenta	Tunis	American War Memorial: Gate		
02	Magenta	Tunis	American War Memorial: List of Names		
03	Magenta	Tunis	American War Memorial: Tombs		
04	Magenta	Tunis	American War Memorial: Quotation		
05	Magenta	Tunis	American War Memorial: Wall w/Names		
06	Magenta	Tunis	American War Memorial: Mosaics		
07	Magenta	Tunis	American War Memorial: Mosaics		
08	Magenta	Tunis	American War Memorial: Tombs		
09	Magenta	Tunis	American War Memorial: Tombs		
10	Magenta	Tunis	American War Memorial: Tombs		
11	Magenta	Sidi Bou Said	Streets, shops	Tourists	
12	Magenta	Sidi Bou Said	Streets, buildings, wrought iron work		
13	Magenta	Sidi Bou Said	Buildings, wrought iron, shutters, whitewash		
14	Magenta	Sidi Bou Said	View of mountains, Mediterranean		
15	Magenta	Sidi Bou Said	Cafe	Man selling jasmine	
16	Magenta	Sidi Bou Said	Homes: Blue trim, bouganvilla		
17	Magenta	Sidi Bou Said	View of buildings, Mediterranean		
18	Magenta	Sidi Bou Said	View of buildings, Mediterranean		
19	Magenta	Sidi Bou Said	Stop sign--English/Arabic		
20	Magenta	Sidi Bou Said	Moslem tombs, graveyard-Mediterranean		
21	Magenta	Sidi Bou Said	View of Mediterranean, cliffs		
22	Magenta	Sidi Bou Said	Streets: narrow, bouganvilla		
23	Magenta	Tunis	Medina: Palace--ceiling, stained glass		
24	Magenta	Tunis	Medina: Palace--courtyard, arches, columns		
25	Magenta	Tunis	Medina: Palace--Tile, Geometric Patterns		
26	Magenta	Tunis	Medina: Palace-Plaster work, Geometric Patterns		
27	Magenta	Tunis	Medina : Palace		
28	Magenta	Tunis	Medina: Palace--White plaster work		
29	Magenta	Tunis	Medina: Palace--wrought iron window, plaster		
30	Magenta	Tunis	Medina: Palace--wrought iron & tile window		
31	Magenta	Tunis	Medina: Palace door "Save the Medina"		
32	Magenta	Tunis	Medina: "Save the Medina" offices	Judy & student	Making prints

Box No. 10 Magenta

Slide No	Color	City	Description	People	Location
33	Magenta	Tunis	Medina: Streets, mosque, shops	Allan	
34	Magenta	Tunis	Medina: Entrance to souks, shops		
35	Magenta	Tunis	Medina: Mineret, mosque courtyard		
36	Magenta	Tunis	Medina: mosque, arches, woodworking		
37	Magenta	Tunis	Medina: mosque, arches, courtyard		

Box No. 11 TURQUOISE

Slide No	Color	City	Description	People	Location
01	Turquoise	Tunis	Medina: mosque, arches, doors w/woodworking		
02	Turquoise	Tunis	Medina: mosque, arches, courtyard		
03	Turquoise	Tunis	Medina: mosque, arches		
04	Turquoise	Tunis	Medina: streets, shops, buildings		
05	Turquoise	Tunis	Medina: door--painted red w/striped arch		
06	Turquoise	Tunis	Medina: streets, buildings	Boys arm & arm	
07	Turquoise	Tunis	Medina: Palace of the Beys--tombs		
08	Turquoise	Tunis	Medina: Palace of the Beys--tombs		
09	Turquoise	Tunis	Medina: Palace of the Beys--tombs		
10	Turquoise	Tunis	Medina: Palaces of the Beys--courtyard, fountain		
11	Turquoise	Tunis	Homes: Museum--baby's room		
12	Turquoise	Tunis	Homes: Museum--cistern		
13	Turquoise	Tunis	Homes: Museum--sitting room turn of century	Mannequins	
14	Turquoise	Tunis	Homes: Museum--bed area, turn of century		
15	Turquoise	Tunis	Homes: Museum--turn of century kitchen		
16	Turquoise	Tunis	Homes: Museum--turn of century kitchen courtya		
17	Turquoise	Tunis	Homes: Museum--turn of century parlor	Mannequins	
18	Turquoise	Tunis	Homes: Museum--Men's Room		
19	Turquoise	Tunis	Homes: Museum---Koranic school, Koran	Mannequins	
20	Turquoise	Tunis	Streets: View from hotel		
21	Turquoise	Tunis	Buildings: View from hotel		
22	Turquoise	Carthage	Archaeological Dig: 5th century church	Archaeologists	
23	Turquoise	Carthage	Archaeological Dig: Earthwatch Volunteers	Archaeologists	
24	Turquoise	Carthage	Archaeological Dig: Close-up view	Archaeologist	
25	Turquoise	Carthage	Archaeological Dig: Sifter	Archaeologist	
26	Turquoise	Carthage	Archaeological Dig: View of church site	Archaeologist	
27	Turquoise	Carthage	Archaeological Dig: Mosaics from church		
28	Turquoise	Carthage	Archaeological Dig: Archaeologists w/buckets	Archaeologists	
29	Turquoise	Carthage	Archaeological Dig: Grid use w/artifacts	Archaeologist	
30	Turquoise	Carthage	Carthage Museum--View of Carthage		
31	Turquoise	Carthage	Carthage Museum--Punic Ruins, Mediterranean		
32	Turquoise	Carthage	Carthge Museum--Punic Ruins		

Box No. 11 TURQUOISE

Slide No	Color	City	Description	People	Location
33	Turquoise	Carthage	Carthage Museum--Headless statue	Betty	
34	Turquoise	Carthage	Carthage Museum--Tunisian Flag		
35	Turquoise	Carthage	Carthage Museum--Mosaics, woman		
36	Turquoise	Carthage	View from St. Leo's Cathedral		
37	Turquoise	Carthage	Rooftop of St. Leo's Cathedral		

Box No. 12 GRAY

Slide No	Color	City	Description	People	Location
01	Gray	Carthage	View from St. Leo's Cathedral		
02	Gray	Carthage	View from St. Leo's of Punic Ports		
03	Gray	Carthage	View of Carthage from St. Leo's		
04	Gray	Carthage	Roman Ruins--Thermes		
05	Gray	Carthage	Roman Ruins--Thermes		
06	Gray	Carthage	Roman Ruins--Thermes, president's palace		
07	Gray	Kairouan	Mountains on way		
08	Gray	Kairouan	Great Mosque--arches & mineret		
09	Gray	Kairouan	Great Mosque--courtyard with group	Fulbright group	
10	Gray	Kairouan	Great Mosque--Arches, courtyard		
11	Gray	Kairouan	Great Mosque--arches		
12	Gray	Kairouan	Great Mosque--Woodworking		
13	Gray	Kairouan	Great Mosque--arches, wooden doors		
14	Gray	Kairouan	Great Mosque--arches & courtyard		
15	Gray	Kairouan	Great Mosque--arches & courtyard		
16	Gray	Kairouan	Great Mosque--columns from Roman Ruins		
17	Gray	Kairouan	Great Mosque--Mihrab		
18	Gray	Kairouan	Great Mosque--Mihrab		
19	Gray	Kairouan	Great Mosque--Prayer Room		
21	Gray	Kairouan	Great Mosque--Prayer Room		
22	Gray	Kairouan	Great Mosque--Pulpit woodworking		
23	Gray	Kairouan	Great Mosque--Arches above mihrab		
24	Gray	Kairouan	Great Mosque--columns from Roman Ruins		
25	Gray	Kairouan	Great Mosque--Pulpit woodworking		
26	Gray	Kairouan	Great Mosque--Pulpit		
27	Gray	Kairouan	Great Mosque--carpet in prayer room		
29	Gray	Kairouan	Great Mosque--prayer room		
30	Gray	Kairouan	Great Mosque--main gate, courtyard, arches		
32	Gray	Kairouan	Great Mosque--view of city		
33	Gray	Kairouan	Great Mosque--view of city		
34	Gray	Kairouan	Great Mosque--view of city, buildings		
35	Gray	Kairouan	Great Mosque--view of buildings, streets		

Box No. 12 GRAY

Slide No	Color	City	Description	People	Location
36	Gray	Kairouan	Great Mosque--Top view of main buildings		
37	Gray	Kairouan	Great Mosque--View of mosque & buildings		

Box No. 13 TEAL

Slide No	Color	City	Description	People	Location
01	Teal	Kairouan	Great Mosque--view, buildings		
02	Teal	Kairouan	Reservoir		
03	Teal	Kairouan	Reservoir--newscrew, interview	Newscrew	
04	Teal	Kairouan	Buildings, saints' shrines		
05	Teal	Kairouan	Tile work		
06	Teal	Kairouan	Arches, dome		
07	Teal	Kairouan	Inside Bourghiba's Former Residence	Paul, Allan, Arch, Cant	
08	Teal	Kairouan	Inside Bourghiba's Former Residence	Allan, Arch, Canter	
09	Teal	Kairouan	Canter-Koranic Recital	Canter	
10	Teal	Hammamet	Homes: beach, Mediterranean		
11	Teal	Hammamet	Streets, buildings		
12	Teal	Hammamet	Beach, Mediterranean		
13	Teal	Hammamet	View of buildings, Mediterranean	Betty, Judy	
14	Teal	Hammamet	View of Mediterranean, Homes		
15	Teal	Hammamet	Saints' Shrine, inside		
16	Teal	Hammamet	Saints' Shrine, outside	Rhys,George,Bob	
17	Teal	Hammamet	Spanish Fort		
18	Teal	Tunis	Homestay: Homes in neighborhood		
19	Teal	Tunis	Homestay: Apartment Building		
20	Teal	Tunis	Homestay: Homes across street		
21	Teal	Tunis	Homestay: Habib, Tahar, Amel		
22	Teal	Tunis	Homestay: Homes–apartment buildings		
23	Teal	Carthage	Roman Ruins–Villas		
24	Teal	Carthage	Roman Ruins–Villas		
25	Teal	Carthage	Roman Ruins–Villas--Bird Mosaics		
26	Teal	Carthage	Roman Ruins–Villas		
27	Teal	Carthage	Roman Ruins–Villas		
28	Teal	Carthage	Roman Ruins--Villas		
29	Teal	Carthage	Roman Ruins–Villas	Judy	
30	Teal	Carthage	Roman Ruins–Villas	Betty	
31	Teal	Carthage	Roman Ruins–Thermes		
32	Teal	Carthage	Roman Ruins–Thermes		

Box No. 13 TEAL

Slide No	Color	City	Description	People	Location
33	Teal	Carthage	Roman Ruins--Thermes, capitols, balls		
34	Teal	Carthage	Roman Ruins--Thermes, pillar, ball on top		
35	Teal	Carthage	Roman Ruins-Site of Cathedral		
36	Teal	Village	Streets, shops		
37	Teal	Village	Shops, man, horse & wagon	Man & wagon	

Box No. 14 Army Green

Slide No	Color	City	Description	People	Location
01	Army Green	Dougga	Homes: Bedouin in country		
02	Army Green	Dougga	Counryside near Bedouin home	Boy with animal	
03	Army Green	Dougga	Roman Ruins--amphitheatre		
04	Army Green	Dougga	Roman Ruins--arches, columns		
05	Army Green	Dougga	Roman Ruins--Temple, columns, arches		
06	Army Green	Dougga	Roman Ruins--Temple, columns, arches		
07	Army Green	Dougga	Temple		
09	Army Green	Dougga	Roman Ruins--Columns, capitols		
10	Army Green	Dougga	Roman Ruins--View of mountains		
11	Army Green	Dougga	Roman Ruins--pieces used in walls		
12	Army Green	Dougga	Roman Ruins--Arches		
13	Army Green	Dougga	Roman Ruins		
14	Army Green	Dougga	Roman Ruins--Toilets		
16	Army Green	Dougga	Roman Ruins--Toilets	Fulbright Group	
17	Army Green	Dougga	Roman Ruins--Toilets	Paul	
18	Army Green	Dougga	Roman Ruins--columns, view of countryside		
19	Army Green	Dougga	Roman Ruins--Tower, mountains		
20	Army Green	Dougga	Homes: Bedouin, countryside		
21	Army Green	Bulla Regia	Roman Ruins--Arches, building techniques		
22	Army Green	Bulla Regia	Roman Ruins--Arches, walls		
23	Army Green	Bulla Regia	Roman Ruins--Headless statue		
24	Army Green	Bulla Regia	Roman Ruins--Theatre		
25	Army Green	Bulla Regia	Roman Ruins--Mosaics, Lion?		
26	Army Green	Bulla Regia	Work: woman washing clothes in stream	Woman working	
27	Army Green	Bulla Regia	Roman Ruins--Mosaics, geometric patterns		
28	Army Green	Bulla Regia	Roman Ruins--Villas, beneath ground level		
29	Army Green	Bulla Regia	Roman Ruins--Mosaics, Geometric patterns		
30	Army Green	Bulla Regia	Roman Ruins--Villas, mosaics		
31	Army Green	Bulla Regia	Roman Ruins--Villas		
32	Army Green	Bulla Regia	Roman Ruins--Mosaics: gods & goddess?		
33	Army Green	Bulla Regia	Roman Ruins--Mosaics: gods & goddess?		
34	Army Green	Bulla Regia	Roman Ruins--Villas		

Box No. 14 Army Green

Slide No	Color	City	Description	People	Location
35	Army Green	Aln Draham	View from hotel		
36	Army Green	Aln Draham	Cork forest		
37	Army Green	Tabarka	Cork processing?		

Box No. 15 Tan

Slide No	Color	City	Description	People	Location
01	Tan	Tabarka	Streets--downdown		
02	Tan	Tabarka	View of beach, Mediterranean		
03	Tan	Tabarka	View of beach, Mediterranean		
04	Tan	Tabarka	View of beach, pollution, trash		
05	Tan	Tabarka	Countryside: children selling pottery	Children working	
06	Tan	Tabarka	Homes: Bedouin, countryside		
07	Tan	Tabarka	Work: Woman selling pottery, fibula	Woman working	
08	Tan	Bizerte	Harbor, boats		
09	Tan	Bizerte	Harbor, man fishing	Man fishing	Man fishing
10	Tan	Bizerte	Harbor, buildings, ugly modern		
11	Tan	Bizerte	Streets: Downtown		
12	Tan	Tunis	Bardo Museum: Pottery		
13	Tan	Tunis	Bardo Museum: Pottery		
14	Tan	Tunis	Bardo Museum: Tomb		
15	Tan	Tunis	Bardo Mudeum: Koran, illumination		
16	Tan	Tunis	Bardo Museum: quadrant		
17	Tan	Tunis	Bardo Museum: Chest w/geometric patterns		
18	Tan	Tunis	Bardo Museum: Giant Fibula		
19	Tan	Tunis	Bardo Museum: Fibulas in case		
20	Tan	Tunis	Bardo Museum: Mosaics--Jupiter		
21	Tan	Tunis	Bardo Museum: Jupiter		
22	Tan	Tunis	Bardo Museum: Mosaics--duck		
23	Tan	Tunis	Bardo Museum: Mosaics--wild boar, wolf		
24	Tan	Tunis	Bardo Museum: Mosaics--Zodiac signs		
25	Tan	Tunis	Roman Aqueduct with Shell station		
26	Tan	Tunis	Roman Aqueduct		
27	Tan	Tunis	Farewell dinner -- Hotel Belvedere		
28	Tan	Tunis	Farewell dinner--Hotel Belvedere		
29	Tan	Tunis	Belvedere Park		
30	Tan	Tunis	Streets: near hotel		
31	Tan	Tunis	Streets: Colonial style building		

Architectural Details

Slide No	Color	City	Description	People	Location
09	Orange	Rabat	Mohammed V Mausoleum arches		
10	Orange	Rabat	Mohammed V Mausoleum arches plaster		
14	Orange	Rabat	Arches--Far-away view		
18	Orange	Rabat	Tomb of Mohammed V--arches & guard	Guard	
19	Orange	Rabat	Tomb details: tile roof, plaster, wrought-iron		
20	Orange	Rabat	Tomb arches		
21	Orange	Rabat	Tomb arches & Moroccan flag		
22	Red	Fez	Andalous Mosque? arches, green tile roofs		
24	Red	Fez	Medina: Fountain--tile work		
26	Red	Fez	Medina--woodworking in medersa		
27	Red	Fez	Medina--woodworking, geometic designs		
35	Red	Fez	Door with tile and woodworking		
36	Red	Fez	Door--close-up of tile and woodworking		
02	Purple	Fez	Medina, doors, woodworking--geometric patterns		
03	Purple	Fez	Medina--woodworking: geometric patterns		
04	Purple	Fez	Medina--door, woodworking, plaster		
03	Pink	Meknes	Gate--plaster work		
05	Pink	Meknes	Arches, door w/ hammered nail decorations		
06	Pink	Meknes	Arches, tile work		
07	Pink	Meknes	Koran--carved verse, tile work, geometric desig		
14	Brown	Marrakech	Palace: door with woodworking		
15	Brown	Marrakech	Palace: Arches: tile, white carved plaster		
24	Magenta	Tunis	Medina: Palace--courtyard, arches, columns		
25	Magenta	Tunis	Medina: Palace--Tile, Geometric Patterns		
26	Magenta	Tunis	Medina: Palace-Plaster work, Geometric Pattern		
28	Magenta	Tunis	Medina: Palace--White plaster work		
29	Magenta	Tunis	Medina: Palace--wrought iron window, plaster		
30	Magenta	Tunis	Medina: Palace--wrought iron & tile window		
36	Magenta	Tunis	Medina: mosque, arches, woodworking		
37	Magenta	Tunis	Medina: mosque, arches, courtyard		
01	Turquoise	Tunis	Medina: mosque, arches, doors w/woodworking		
02	Turquoise	Tunis	Medina: mosque, arches, courtyard		

Architectural Details

Slide No	Color	City	Description	People	Location
03	Turquoise	Tunis	Medina: mosque, arches		
08	Gray	Kairouan	Great Mosque--arches & mineret		
10	Gray	Kairouan	Great Mosque--Arches, courtyard		
11	Gray	Kairouan	Great Mosque--arches		
12	Gray	Kairouan	Great Mosque--Woodworking		
13	Gray	Kairouan	Great Mosque--arches, wooden doors		
14	Gray	Kairouan	Great Mosque--arches & courtyard		
15	Gray	Kairouan	Great Mosque--arches & courtyard		
22	Gray	Kairouan	Great Mosque--Pulpit woodworking		
23	Gray	Kairouan	Great Mosque--Arches above mihrab		
25	Gray	Kairouan	Great Mosque--Pulpit woodworking		
28	Gray	Kairouan	Great Mosque--arches in prayer room		
30	Gray	Kairouan	Great Mosque--main gate, courtyard, arches		
05	Teal	Kairouan	Tile work		
06	Teal	Kairouan	Arches, dome		
04	Army Green	Dougga	Roman Ruins--arches, columns		
05	Army Green	Dougga	Roman Ruins--Temple, columns, arches		
06	Army Green	Dougga	Roman Ruins--Temple, columns, arches		
12	Army Green	Dougga	Roman Ruins--Arches		
21	Army Green	Bulla Regia	Roman Ruins--Arches, building techniques		
22	Army Green	Bulla Regia	Roman Ruins--Arches, walls		

Geometric Patterns

Slide No	Color	City	Description	People	Location
02	Purple	Fez	Medina, doors, woodworking--geometric patterns		
03	Purple	Fez	Medina--woodworking: geometric patterns		
07	Pink	Meknes	Koran--carved verse, tile work, geometric desig		
25	Magenta	Tunis	Medina: Palace--Tile, Geometric Patterns		
26	Magenta	Tunis	Medina: Palace-Plaster work, Geometric Patterns		
27	Army Green	Bulla Regia	Roman Ruins--Mosaics, geometric patterns		
29	Army Green	Bulla Regia	Roman Ruins--Mosaics, Geometric patterns		
17	Tan	Tunis	Bardo Museum: Chest w/geometric patterns		

Roman Ruins -- Morocco and Tunisia

Slide No	Color	City	Description	People	Location
15	Blue	Volubilis	Roman Ruins		
16	Blue	Volubilis	Roman Ruins		
17	Blue	Volubilis	Roman Ruins		
18	Blue	Volubilis	Roman Ruins		
19	Blue	Volubilis	Roman Ruins		
23	Blue	Volubilis	Olive press--Roman Ruins		
24	Blue	Volubilis	Olive press--Roman Ruins		
25	Blue	Volubilis	Roman Ruins		
26	Blue	Volubilis	Roman Ruins		
27	Blue	Volubilis	Roman Ruins		
28	Blue	Volubilis	Roman Ruins		
29	Blue	Volubilis	Roman Ruins		
30	Blue	Volubilis	Roman Ruins		
31	Blue	Volubilis	Roman Ruins--Roman Arch		
32	Blue	Volubilis	Roman Ruins--Pillars		
33	Blue	Volubilis	Roman Ruins--Capital from pillar		
01	Red	Volubilis	Roman Ruins		
02	Red	Volubilis	Roman Ruins		
03	Red	Volubilis	Roman Ruins		
31	Turquoise	Carthage	Carthage Museum--Punic Ruins, Mediterranean		
32	Turquoise	Carthage	Carthge Museum--Punic Ruins		
04	Gray	Carthage	Roman Ruins--Thermes		
05	Gray	Carthage	Roman Ruins--Thermes		
06	Gray	Carthage	Roman Ruins--Thermes, president's palace		
16	Gray	Kairouan	Great Mosque--columns from Roman Ruins		
24	Gray	Kairouan	Great Mosque--columns from Roman Ruins		
23	Teal	Carthage	Roman Ruins--Villas		
24	Teal	Carthage	Roman Ruins--Villas		
25	Teal	Carthage	Roman Ruins--Villas--Bird Mosaics		
26	Teal	Carthage	Roman Ruins--Villas		
27	Teal	Carthage	Roman Ruins--Villas		
28	Teal	Carthage	Roman Ruins--Villas		

Roman Ruins -- Morocco and Tunisia

Slide No	Color	City	Description	People	Location
29	Teal	Carthage	Roman Ruins--Villas	Judy	
30	Teal	Carthage	Roman Ruins--Villas	Betty	
31	Teal	Carthage	Roman Ruins--Thermes		
32	Teal	Carthage	Roman Ruins--Thermes		
33	Teal	Carthage	Roman Ruins--Thermes, capitols, balls		
34	Teal	Carthage	Roman Ruins--Thermes, pillar, ball on top		
35	Teal	Carthage	Roman Ruins-Site of Cathedral		
03	Army Green	Dougga	Roman Ruins--amphitheatre		
04	Army Green	Dougga	Roman Ruins--arches, columns		
05	Army Green	Dougga	Roman Ruins--Temple, columns, arches		
06	Army Green	Dougga	Roman Ruins--Temple, columns, arches		
08	Army Green	Dougga	Roman Ruins--Arch		
09	Army Green	Dougga	Roman Ruins--Columns, capitols		
10	Army Green	Dougga	Roman Ruins--View of mountains		
11	Army Green	Dougga	Roman Ruins--pieces used in walls		
12	Army Green	Dougga	Roman Ruins--Arches		
13	Army Green	Dougga	Roman Ruins		
14	Army Green	Dougga	Roman Ruins--Toilets		
15	Army Greeen	Dougga	Roman Ruins--Toilets	Betty	
16	Army Green	Dougga	Roman Ruins--Toilets	Fulbright Group	
17	Army Green	Dougga	Roman Ruins--Toilets	Paul	
18	Army Green	Dougga	Roman Ruins--columns, view of countryside		
19	Army Green	Dougga	Roman Ruins--Tower, mountains		
21	Army Green	Bulla Regia	Roman Ruins--Arches, building techniques		
22	Army Green	Bulla Regia	Roman Ruins--Arches, walls		
23	Army Green	Bulla Regia	Roman Ruins--Headless statue		
24	Army Green	Bulla Regia	Roman Ruins--Theatre		
25	Army Green	Bulla Regia	Roman Ruins--Mosaics, Lion?		
27	Army Green	Bulla Regia	Roman Ruins--Mosaics, geometric patterns		
28	Army Green	Bulla Regia	Roman Ruins--Villas, beneath ground level		
29	Army Green	Bulla Regia	Roman Ruins--Mosaics, Geometric patterns		
30	Army Green	Bulla Regia	Roman Ruins--Villas, mosaics		

Roman Ruins -- Morocco and Tunisia

Slide No	Color	City	Description	People	Location
31	Army Green	Bulla Regia	Roman Ruins--Villas		
32	Army Green	Bulla Regia	Roman Ruins--Mosaics: gods & goddess?		
33	Army Green	Bulla Regia	Roman Ruins--Mosaics: gods & goddess?		
34	Army Green	Bulla Regia	Roman Ruins--Villas		

Modern Parts of Cities/Contrast to Medina

Slide No	Color	City	Description	People	Location
08	Green	Rabat	Downtown Rabat–Streets		
09	Green	Rabat	Downtown Rabat–Streets		
11	Green	Rabat	Cars and Palm Trees on Mohammed V-Streets		
12	Green	Rabat	Streets & Buildings with Flags		
16	Green	Rabat	Women walking down Mohammed V–Streets	Women	
17	Green	Rabat	Streets in front of Post Office and PTT	Women	
19	Green	Rabat	Streets & Cars	Women in djellabahs	
20	Green	Rabat	Streets–Post Office & PTT		
21	Green	Rabat	Mohammed V in Rabat–Streets		
22	Green	Rabat	Construction in Rabat–Streets		
23	Green	Rabat	Side streets, typical city scenes in Rabat		
24	Green	Rabat	Side streets, typical city scenes in Rabat		
25	Green	Rabat	Side streets, typical city scenes in Rabat		
26	Green	Rabat	Side streets, typical city scenes in Rabat		
09	Brown	Marrakech	Streets		
24	Brown	Marrakech	Streets		
34	Brown	Marrakech	Streets: mineret, Moroccan flag		
01	Black	Marrakech	Streets: Palm trees, motorcycles, van		
02	Black	Marrakech	Streets: People sitting on sidewalks	Man w/little girl	
11	Magenta	Sidi Bou Said	Streets, shops	Tourists	
12	Magenta	Sidi Bou Said	Streets, buildings, wrought iron work		
22	Magenta	Sidi Bou Said	Streets: narrow, bouganvilla		
33	Magenta	Tunis	Medina: Streets, mosque, shops	Allan	
04	Turquoise	Tunis	Medina: streets, shops, buildings		
06	Turquoise	Tunis	Medina: streets, buildings	Boys arm & arm	
20	Turquoise	Tunis	Streets: View from hotel		
35	Gray	Kairouan	Great Mosque--view of buildings, streets		
11	Teal	Hammamet	Streets, buildings		
36	Teal	Village	Streets, shops		
01	Tan	Tabarka	Streets–downdown		
11	Tan	Bizerte	Streets: Downtown		
30	Tan	Tunis	Streets: near hotel		

Modern Shopping to Compare Contrast w/Medina

Slide No	Color	City	Description	People	Location
23	Yellow	Rabat	Shopping--Supermarche		
24	Yellow	Rabat	Shopping--Hypermarche		
25	Yellow	Rabat	Shopping: Mall at Hypermarche		

Modern Parts of Cities/Contrast to Medina

Slide No	Color	City	Description	People	Location
31	Tan	Tunis	Streets: Colonial style building		

Mosques -- Morocco and Tunisia

Slide No	Color	City	Description	People	Location
21	Red	Fez	Andalous Mosque? Door w/fountain		
22	Red	Fez	Andalous Mosque? arches, green tile roofs		
01	Purple	Fez	Medina-mosque: courtyard & doors		
05	Purple	Fez	Mosque	Men praying	
06	Purple	Fez	Mosque	Men praying	
33	Magenta	Tunis	Medina: Streets, mosque, shops	Allan	
35	Magenta	Tunis	Medina: Mineret, mosque courtyard		
36	Magenta	Tunis	Medina: mosque, arches, woodworking		
37	Magenta	Tunis	Medina: mosque, arches, courtyard		
01	Turquoise	Tunis	Medina: mosque, arches, doors w/woodworking		
02	Turquoise	Tunis	Medina: mosque, arches, courtyard		
03	Turquoise	Tunis	Medina: mosque, arches		
08	Gray	Kairouan	Great Mosque--arches & mineret		
09	Gray	Kairouan	Great Mosque--courtyard with group	Fulbright group	
10	Gray	Kairouan	Great Mosque--Arches, courtyard		
11	Gray	Kairouan	Great Mosque--arches		
12	Gray	Kairouan	Great Mosque--Woodworking		
13	Gray	Kairouan	Great Mosque--arches, wooden doors		
14	Gray	Kairouan	Great Mosque--arches & courtyard		
15	Gray	Kairouan	Great Mosque--arches & courtyard		
16	Gray	Kairouan	Great Mosque--columns from Roman Ruins		
17	Gray	Kairouan	Great Mosque--Mihrab		
18	Gray	Kairouan	Great Mosque--Mihrab		
19	Gray	Kairouan	Great Mosque--Prayer Room		
20	Gray	Kairouan	Great Mosque--Prayer Room		
21	Gray	Kairouan	Great Mosque--Prayer Room		
22	Gray	Kairouan	Great Mosque--Pulpit woodworking		
23	Gray	Kairouan	Great Mosque--Arches above mihrab		
24	Gray	Kairouan	Great Mosque--columns from Roman Ruins		
25	Gray	Kairouan	Great Mosque--Pulpit woodworking		
26	Gray	Kairouan	Great Mosque--Pulpit		
27	Gray	Kairouan	Great Mosque--carpet in prayer room		

Mosques -- Morocco and Tunisia

Slide No	Color	City	Description	People	Location
28	Gray	Kairouan	Great Mosque--arches in prayer room		
29	Gray	Kairouan	Great Mosque--prayer room		
30	Gray	Kairouan	Great Mosque--main gate, courtyard, arches		
31	Gray	Kairouan	Great Mosque--view of city		
32	Gray	Kairouan	Great Mosque--view of city		
33	Gray	Kairouan	Great Mosque--view of city		
34	Gray	Kairouan	Great Mosque--view of city, buildings		
35	Gray	Kairouan	Great Mosque--view of buildings, streets		
36	Gray	Kairouan	Great Mosque--Top view of main buildings		
37	Gray	Kairouan	Great Mosque--View of mosque & buildings		
01	Teal	Kairouan	Great Mosque--view, buildings		

Who are the real Arabs? Saddam Hussein or "Aladdin"

by Paul Harrison

Purpose:

The purpose of my project is to address the question of my title. Who are the Arabs? The United States has create all kinds of conflicting images of the Arab world. They are either portrayed as Disney like characters in the movies or as blood thirsty fanatics as we saw in Desert Storm. Most students obtain all their information about Arabs from these two inaccurate and conflicting images. My project will expose the students to a variety of primary sources which will allow the Arabs to speak for themselves. Using their own literature, guest lectures, and recent slides taken on my trip in Morocco, Tunisia, Egypt, Jordan, and Israel, I will create a more accurate picture of the Arab world. I will also teach the students to analyze the American sources on the Arab world. Finally, I will focus upon the three major conflicts in the Arab world: the Persian Gulf War, the rise of fundamentalism, and the Arab-Israeli conflict.

Organization:

I. The Western Image of the Arabs

a. A Thousand and One Nights- We will read a story from this book. Students will be able to experience first hand the images western Europe had about the Islamic world. Students will also examine paintings done by the Orientalist painters of the 18th and 19th century.

Does the medieval portrayal of the Islamic world in the "Thousand and One Nights" hold up in the modern world?

b. Desert Storm and Terrorist- Using the modern media we will examine tv, newspaper, and magazine portrayals of Arabs. We will examine the intafada, jihads, militant groups, the PLO, and the war in Iraq. What forces created these groups? Does the press correctly portray these groups?

II. The Arabs Speak

a. Five Eyes- Using Paul Bowles' compilation of short stories by North African writers, we will read several modern stories which depict the modern Arab. We will compare and contrast these stories with the Thousand and One Nights. How are the portrayal of Arabs different in the two stories? What image do we have of the Arabs? A modern or medieval image? Each story depicts the modern problems and attitudes of the Arab people.

b. Photo Journal of the Arab World- We will then examine modern photos of Arabs. Using my extensive slides of my travels I will show modern images in contrast to 19th and 18th century images of Arabs. Students will examine the differences and similarities. I will lead a discussion in how these images contradict the ideas we have about the Arabs.

c. The Five Pillars of Islam- We will then study the development of Islam and its basic tenets. We will especially focus on the misinformation people have about the Arabs. But perhaps most important I will focus on the similar ideas and beliefs that the Judeo-Christian world shares with the Islamic world.

d. Guest Speakers- The final aspect of this section will be guest speakers from the San Jose Islamic Center. After the students have become very familiar with the images, sounds, and voice of the people they will have an opportunity to meet and speak first hand with local Arabs and Muslims. I am organizing four different speakers and topics.

1. Misconceptions about Islam.
2. Introduction to the religious ideas of Islam.
3. The contributions of Muslims.
4. A survey of the history of Islam.

III. Problems of the Modern World: Which path should we take now?

a. East-West? Future or Past?- Finally, I will focus on three problems facing the modern Arab world today: the Persian Gulf War, fundamentalism, and the Arab-Israeli conflict.

1. **Who do we support?** In light of the war with Iraq many Arabs have been forced into the difficult position of deciding who to side with. Morocco sides with the U.S. and Tunisia sides with Iraq. What impact has this had on each country? What will happen in the future as the problem grows more complex?
2. **What do we do with the fundamentalist?** All of the Arab countries are facing the problem of fundamentalism. We will examine its roots and the problems it is causing. We will also

examine what Morocco and Tunisia are doing to solve this problem. We will also examine several other Arab countries and what they are doing to solve this problem.

3. What about Israel? We shall examine the problems Israei causes in the Arab world. We will also analyze some possible solutions.

IV. Materials and Sources:

1. Slides from Morocco, Tunisia, Egypt, Jordan, and Israel
2. Laser Disc images of 19th and 18th century portrayals of the Arab world.
3. Five Eyes, Edited and Translated by Paul Bowles
4. A Thousand and One Nights, translated by Richard Burton
5. Sources - a compilation of Middle Eastern music by Peter Gabriel
6. San Jose Islamic Center
7. Arab Reader- Personal compilation of newspaper, magazine, and book articles
8. Video series The Arab World , by Bill Moyers
9. Video The Story of Islam

Fulbright- Hays Project

My curriculum project was an exchange of traveling trunk contents reflecting cultures of people involved. I took a suitcase of items suggested by my students to illustrate young people and our local community and presented them to teachers/ principals in both Morocco and Tunisia. While in those countries I collected items reflecting both traditional and non- traditional cultures of various ages.

My traveling trunk contains over 70 different items as illustrated by the attached inventory list. Each item or group of items has been placed in a zip lock bag along with a card describing the contents and its name in English and Arabic.

Included in the trunk inventory are some possible lessons for teachers to use in conjunction with the trunk. These lessons can be modified for use for any grade level. I will be making this trunk available to other teachers within or near my school district. Samples are attached.

Slides taken on the trip have been organized into various lessons for world history and world geography courses. These include Punic and Roman ruins; archaeological dig techniques and tools used at an excavation in Carthage; and a general overview of various aspects of Moroccan and Tunisian cultures. The slides will not be part of trunk inventory but they will also be available to other educators.

Part of the traveling trunk exchange were several address- information cards some of my students complied about themselves. I distributed these to educators in Morocca and Tunisia. Several are currently writing to these pen- pals in North Africa.

An extension of my project is to share my experiences, potenial lesson plans, possible resources on the Middle East and Fulbright- Hays application information at regional conferences of social studies educators.

BEST COPY AVAILABLE

Submitted by
Lynn Hippensteel
2-9-93

Trunk Inventory

1. Tunisian cookery cards and Moroccan cooking book
2. Moroccan Arabic phrase book and list of common phrases
3. 3 coloring books and box of colored pencils
4. 4 Arabic story books for children
5. 2 Arabic comic books
6. 1 magazine titled Maghreb
7. 28 newspapers- some in Arabic, French, and English purchased in Morocco and Tunisia
8. Postcards- 28 Tunisia, 27 Morocco
9. Tunisia and a Tunis map- 2 maps
10. 1 Moroccan map
11. U.S.A. Today International- weather map of Middle East and Europe on July 25, 1992
12. Books on costumes of Morocco
13. 2 Tunisian books in English on a ceramist and a mosaist in historical Carthage.
14. Book of popular Tunisian artist, Belkhodja
15. Magazine of Moroccan airline, RAM
16. 2 posters of Tunisian currency
17. Business cards from Morocco and Tunisia
18. Harissa- hot sauce
19. Koran
20. Hand of Fatima
21. Moroccan flag
22. Tunisian flag
23. Tunisian currency
24. Moroccan currency
25. Arabic daily calender
26. Gaffiya- traditional headgear in Tunisia
27. Traditional male leather footwear/ shoes
28. Traditional woman's leather shoes
29. Bag of wool with three processing steps shown purchased in rural traveling souk
30. Crystalized sand

BEST COPY AVAILABLE

31. Rock salt purchased at rural traveling souk
32. Stamps- 24 (16 unused, 8 canceled in packet)
33. 5 samples of traditional brass work with mirrors
34. Toothpick plant
35. Leather coin purse
36. Small model of tagine- clay cooking pot
37. Small hammered brass tray
38. Pieces of bark from cork tree
39. Fan purchased in Tunisia
40. Patterns for henna: including children's story about henna
41. Ganbry- musical instrument
42. 2 wall plaques in Arabic
43. Tagia- traditional hat of Morocco
44. Chechia- traditional hat of Tunisia
45. Make-up container made of horn
46. Moroccan doll
47. Coca-Cola can
48. Olive branch and 2 olives
49. Various products of daily life in Morocco and Tunisia
50. Muslim Prayer rug
51. 4 masks showing faces and headgear of North African people today
52. Shard of pottery from Carthage of 400-500's A.D.
53. Replica of Roman oil lamp- from North Africa
54. Replica of Roman pottery from Roman ruins in Carthage
55. Replica of Punic mask found at Carthage
56. Replicas of 2 Roman coins found in North Africa
57. Books on Punic/ Roman ruins in Tunisia/ Morocco
58. 3 student workbooks- 1 geography, 2 history
59. Pop up book in English on Tunis medina
60. Pop up book in Italian on N. African deserts and oases
61. Traditional men's/ boy's pants and shirt worn under a djellaba
62. Tunisian men's djellaba
63. Folder of Tunisian brochures, maps, general information
64. Folder of Moroccan brochures and other materials
65. Couscous- pasta grain used for main dishes in Morocco and Tunisia
66. 3 cassette tapes purchased in Morocco ("pop" music popular with

BEST COPY AVAILABLE

teenagers and also traditional music)

67. 3 cassette tapes purchased in Tunisia ("pop" music popular with teenagers and also traditional music)
68. Educational resources catalog from Amideast
69. Notebook of lessons. hand-out masters, general information
70. Fodors Travel Guide on Morocco, Tunisia and Algeria
71. Packet of written materials on Morocco
72. Packet of written materials on Tunisia
73. Cassette tape of Koran "Reader"

BEST COPY AVAILABLE

Lesson - Contents of Trunk

Activities/ Steps

1. Read background notes on Morocco and Tunisia compiled by U.S. Department of State as teacher preparation.

2. Preview inventory sheet and trunk contents.

3. For a 1 day lesson, the following suggestions
    a. Locate Morocco and Tunisia on a world map
    b. Explain contents are a mixture of items from both countries because there are many similarities due to both countries' shared Arabic language, Islamic religion- culture, geographic proximity, and history as part of the French colonial empire.
    c. play music on cassettes as background music.
    d. Allow students to see and examine contents.
        1. The clothing may be put on by students under direction of teacher
        2. How best to do this examination depends on size of class, reliability of students and whether teacher wants to key into certain items.
        3. One possiblity:
            Have students individually or in small groups take notes on items given to them and then present to class
        4. Discuss the people and culture of Morocco and Tunisia as illustrated by trunk contents

BEST COPY AVAILABLE

Lesson: Geography of Morocco and Tunisia

Activities- Steps

1. Ask students on what continent Morocco and Tunisia are located
2. On a world outline map have students outline the continent of Africa.
    (Give each student a world outline map)
3. Ask where the continent of Africa (containing 40 plus different countries) is located in relationship to the U.S. or to Florida
    a. Draw an arrow from Florida to western coast of Africa on world map.
    b.Ask what direction they would be going if they followed the arrow
    c. Ask what ocean would be crossed in traveling from Florida to Africa
4. Ask where on the Africian continent are Morocco and Tunisia
    a. Refer to map of Africa on wall or textbook
    b. Have students outline Morocco and Tunisia on their world outline map. Write the name of each country by the respective outline.
    c. Ask what hemisheres are involved- what does this knowledge say about their time of day and seasons compared to Florida
5. Show a map of the Middle East and North Africa.
    a. Ask where Morocco and Tunisia are located
    b. Ask why this region is shown together
        1. Point out there are 3 continents involved
        -Ask students to name them
        2. Inform students that most of region shares the same language and or religion
            a. Exceptions to Arabic
                Turkey- Turkish
                Iran- Farsi- Persian
                Israel- Hebrew, Yiddish
            b. Exceptions to Islam
                Israel- Judaism
                Lebanon- 60% Islam 40% Christian
6. Hand out outline political map of the Middle East and North Africa
    a. Have students outline the region called the Middle East and North Africa

BEST COPY AVAILABLE

b. Have students label the 21 countries within region with numbers and then make a key on the back giving the country's name represented by each number.

c. Label the major bodies of water

1. Mediterranean Sea
2. Atlantic Ocean
3. Straits of Gibralter
4. Black Sea
5. Caspian Sea
6. Red Sea
7. Persian- Arabian Gulf
8. Indian Ocean

d. Locate and label the capital cities of Morocco and Tunisia

1. Morocco- Rabat
2. Tunisia- Tunis

e. Locate the Atlas Mountains and label with symbols

f. Locate the northern edge of the Sahara Desert and label. Use a dotted line to show northern edge.

7. Review information covered.

BEST COPY AVAILABLE

Lesson: Newspaper/ Magazines

Activities- Steps

1. Distribute 1992 newpaper and magazines so each student has at least one. All purchased in either Morocco or Tunisia.

2. Have students identify languages used. (Arabic, French and English)
    a. Inform students Arabic is written right to left, so their first page would be located by our definition as the last page of the newspaper.
    b. Notice also how the papers write the day, month and year.
    c. Languages of Morocco- Arabic (official), French, Spanish and Berber
    d. Languages of Tunisia- Arabic (official) and French
    e. English was spoken by some in each country. The English language newspaper, Herald-.Tribune was available only in the big cities (It is published in Europe)

3. Ask students to use Herald- Tribune and list 10 different headlines or 10 topics of stories.

4. Have students list 5-10 products that are advertised.

5. Discuss how the lists would differ or be similar to lists made using the Sarasota Herald- Tribune. Discuss why?

BEST COPY AVAILABLE

Lesson: Slide- Overview of Morocco and Tunisia

Activities- Steps

1. Have flags displayed and briefly describe location of Morocco and Tunisia
2. Show 1-2 carousels of slides representative of various aspects of Morocco and Tunisia
    a. Geography
        1. coastal
        2. mountains
        3. dry interior
    b. History
        1. Berber
        2. Punic and Roman ruins
        3. Islamic presence
        4. French colonialism- Catholic Church
        5. Current leaders of independent countries
    c. Agriculture
    d. Cities- buildings
    e. Medina- markets
    f. Homes
    g. Jobs
    h. Transportation
    i. Mosques
    j. Daily Life
        1. Food
        2. Clothes
        3. Schools
        4. Weddings
        5. Miscellaneous

BEST COPY AVAILABLE

[illegible] West Melrose Avenue
Baltimore, Maryland 21210
410 323 8800

The Bryn Mawr School
9-30-92

Leslie Nucho
Amideast
1100 17th Street NW
Washington, D.C. 20036

Dear Leslie,

The Maghreb seems so far away and yet its presence in my semi-conscious is enormous. My projects were both specific and general. Specifically, I need to prepare students to represent Morocco and Tunisia at a model United Nations conference. To this end I was able to interview the head of UNDP in Morocco and to see HIS perspective on the United Nations as its own agency. I was not able to interview Moroccan or Tunisian UN workers or government bureaucrats who deal with UN projects in these countries. I was discouraged from pursuing these avenues. Nevertheless, seeing, hearing and experiencing women's lives, unemployment, economic and political stresses and especially the manner of discourse in these countries gives me a far better sensitivity to their international vocabulary than I might otherwise have had.

My second role has been as a resource to my department. My notes, reading lists, new contacts and perspectives continually inform my choices in planning lessons and curricula. This will be a continuing (and probably growing) result of my Fulbright. As I begin to teach the arrival of Islam on the world scene my added perspective continues to reshape what I feel my students should know.

"Thanks" does not begin to cover the real thank you for enlarging my horizons. Who better to lead us than Rhys and Lynette. I think some in the group did not appreciate how much they smoothed the way and allowed the real learning to take place.

Sincerely,

Arna M. Margolis

Arna M. Margolis

Announcing a Very Special Study Opportunity

Anthropology 234: Religion, Myth and Symbol

Monday and Wednesday, Van Meter 011 Time 3:00 - 4:15 pm

Professors Dr. Carolyn North and Dr. Hoda Ragheb Awad, American University of Cairo

During the fall term 1992, you have an opportunity to study the religious nature of man by examining belief systems, shamanic practices, and ritual of primitive and modern societies and to look specifically at the religions of Native Americans, modern Buddhism, contemporary Islam, and the problems of religious fundamentalism.

The course will be team taught by Dr. North, an anthropologist who specializes in religious cosmologies of indigenous Americas, religious and shamanic healing ritual, and the relationships of culture, religion and historical experience. And by Dr. Awad, who is a Fulbright Scholar in Residence from the American University of Cairo. Dr. Awad researches contemporary Islamic political movements and will bring a fresh up-to-the minute perspective on the culture of Islam.

Anthropology 234: Religion, Myth, Ritual

Professor Carolyn North
College Center 205
337-6455
Office Hours: Wednesdays 4:15-5:15
and by appointment

Week 1

Wednesday, September 2 — Overview of the Course

Week 2 — Part 1

Religion as an Anthropological Problem

Monday, September 7 — Introductory Lecture - "What is Religion and What are its Problems for Anthropology?"

Readings on Reserve:

*Chapter 16, "Religious Belief and Ritual" (Bates and Plog)
Chapter 7, "Worldview" (Lavenda and Schultz)
Chapter 6, "Play, Art, Myth and Ritual" (Lavenda and Schultz)

Readings in Text:

"Foreword" and "General Introduction" (Lessa and Vogt)

Wednesday, September 9 — The Supernatural as an Anthropological Problem

Film: "Mulga Seed Ceremony"
Australian Aboriginal veneration of sacred trees and caves

Week 3 — Logic, Rationality, Magic, Reason

Monday, September 14

Readings in Text:

Horton, "Ritual Man in Africa" (Lessa and Vogt)
Evans-Pritchard, "Witchcraft

Explains Unfortunate Events" (Lessa and Vogt)

Film: "Witchcraft Among the Azandi"

Supplementary Reading: Book Report option — Witchcraft Oracles and Magic Among the Azandi (Evans-Pritchard)

Week 4 Theoretical Frameworks

Monday, September 21 — Psychological and Sociological Foundations: Freud and Durkheim

Wednesday, September 23

Readings in Text: Durkheim, "Elementary Forms of Religious Life (Lessa and Vogt)

Film: "Walibiri Ritual at Ngama" A ritual to increase members of the python clan.

Week 5 Theoretical Frameworks (continued)

Monday, September 28 — Cultural Interpretation

Wednesday, September 30

Readings in Text: Geertz, "Religion as a Cultural System"

Take Home Essay on Durkheim due September 30

Week 6 Society and Symbol in Ritual

Monday, October 5 — The "Meaning" and "Function" of Ritual

Wednesday, October 7

Book: Van Gennep "Rites of Passage"

Readings in Text: V. Turner, "Betwixt and Between: The Liminal Period in Rites of Passage"

Week 7 The Shamanic Tradition

Monday, October 12

Film: "Himalayan Shaman of Northern Nepal
Paraphernalia, methods and function of
Shaman

Wednesday, October 14

Book: I.M. Lewis, Ecstatic Religion

Readings in Text: Chapter 6, "The Purpose of Shamanism" (Lessa and Vogt)

Week 8

Monday, October 19 NO CLASS

Wednesday, October 21

Professor's Choice: Tidy up loose ends and summarize

Lecture: The Social/ Historical/ and Cultural Contexts of Religion and Religious Experience

Week 9 Revitalization Movements

Monday, October 26

Lecture: Overview of the Revitalization Literature

Wednesday, October 28

Lecture: Cargo Cults

Readings in Text: Chapter 9, "Dynamics in Religion" (Lessa and Vogt)

Week 10 Revitalization Movements (continued)

Monday, November 2 Native American Revitalization

Wednesday, November 4

Read: C. Martar, Keepers of the Game

A. Beck Kehoe, The Ghost Dance

Part II

Anthropological Approaches to Islam

This section of the course will look at Islam in a anthropological perspective. Since the topic is so deep, so broad, so complex, and covers so many cultures of the world, we will take on the problems in topical fashion, beginning with an introduction to the tenants of the faith and then looking at various topics of compelling interest.

A number of required and recommended books and articles will be on reserve in addition to the required book Islam Observed by Geertz. Two of these are specifically anthropological and will be of great value to you. These are Eickelman, "Islam" in Middle East in Anthropological Perspective and Recognizing Islam by Michael Gilsenan.

Each student will select a topic from this section for a term paper and class discussion. Some of the topics covered include:

Islamic History as World View
Cultural/ Historical Contexts of Islam
The Problem of Text, Word, Art and Religious Experience
The Islamic Constructions of Women's Roles
The Problem of Fundamentalism in Religious Studies and Islamic Fundamentalism(s)
The Law and the Person in Islam
Religion and Political Ideology
Islamic Mystical Sects
The Community and the Community of Suffering

You will receive an extensive annotated bibliography which will help you in your research and writing. Dr. North and Dr. Awad will co-teach this section of the course. In addition we hope to invite a trained Imam to participate in one class session.

Anthropology 236
Culture and Change: The Middle East
MW 3:00 - 4:15

Professor Carolyn North
x6455
205 College Center
Office hours: Mondays, Wednesdays 4:15 - 5:15,
and by appointment

This course will enable you to become familiar with the cultural area known as the Middle East. We will examine not only the many cultural groups which comprise this complex culture area, but also the stereotypes which Westerners tend to have about the people and their religious culture. The source of these stereotypes is as interesting in anthropological terms as the peoples of the region so we will spend at least a portion of the course looking at ourselves looking at the Middle East.

The course will also introduce you to anthropological perspectives. By the end of the term you should be able to recognize the questions and assumptions which frame anthropological inquiry in the region. You will be familiar with a few key problems which have captured the attention of scholars of the region, and have a clear sense of the way anthropology can contribute to our knowledge of this particular region of the world.

Through independent projects each student will develop an in-depth knowledge of one country or culture area of the region.

Week 1

Monday, Jan. 18
Wednesday, Jan. 20 NO CLASS

Week 2 What is the Middle East, Where is it, and How did it get there?

Monday, Jan 25
Wednesday, Jan 27

Read:
- Chapters 1 & 2 (Eickelman)

Supplemental:
- Ch 1 (Bates/Rassam)
- Excerpts from Atlas of Man (on reserve)
- "Accounting for the Orient" by Bryan Turner in Islam in the Modern World, Denis MacEoin and Ahmed Al-Shaki (on reserve)

Suggested:
- Orientalism, Edward Said
- Covering Islam, Edward Said

-Arab World Notebook, (reference, on reserve)

Week 3

Monday, Feb 1
Wednesday, Feb 3

Anthropological Perspectives in General and in the Middle East in Particular

Read:

-Ch. 1 (Eickelman)
"Thick Description: Toward an
-Interpretive Theory of Culture" (Geertz) (xerox on reserve)
-"From the Native's Point of View: On the Nature of Anthropological Understanding" (Geertz) (xerox on reserve)

Week 4

Monday, Feb 8
Wednesday, Feb 10

Social Organization in the Middle East - Structures and their Meanings

Read:

-Ch 3 (Eickelman) "Village and Community"
-Ch 4 (Eickelman) "Pastoral Nomadism"
-Ch 6 (Bates/Rassam) "Agriculture and the Changing Village"
-Ch 5 (Bates/Rassam) "Pastoralism and Nomadic Society"

Week 5

Monday, Feb 15
Wednesday, Feb 17

The Islamic City

Read:

-Ch 5 (Eickelman) "Cities in their Place"
-Ch 7 (Bates/Rassam) "Cities and Urban Life"

Week 6

Monday, Feb 22
Wednesday, feb 24

Tribes, Identities, and Relationships How Anthropologists Interpret it All

Read: (week 6 & 7)

-Ch 6 (Eickelman) "What is a Tribe?"
-Ch 7 (Eickelman) "Personal and Family Relationships"
-Ch 8 (Eickelman) "Change in Practical Ideologies - Self, Gender, and Ethnicity"
-Ch 9 (Eickelman) "The Cultural Order of Complex Societies"
-Ch 4 (Bates/Rassam) "Communal Identities and Ethnic Groups"
-Ch 8 (Bates/Rassam)

"Sources of Social Organization:
Kinship, Marriage and the Family"

Week 7	
Monday, March 1	Essay #1 due/class discussion
Wednesday, March 1	Introduction to Islam
Week 8	Islam: The Great Tradition
Monday, March 8	Guest Lecturer: Hoda Awad "History of Islam"
Wednesday, March 10	Read: -Ch 10 (Eickelman) -"Islam" from Encyclopedia of Religion (on reserve) -Ch 2 (Bates and Rassam) "Islam: The Prophet and the Religion"

SPRING BREAK
March 15 - 19

Week 9	
Monday, March 22	NO CLASS, prepare Cultural Reports and begin working on Essay Questions # 2,3,4
Wednesday, March 24	NO CLASS
Week 10	Islam - As Cultural Praxis
Monday, March 29 **Cultural Reports Due**	Read: -"Introduction" and selected chapters from Gilsenan -Islam Observed (sections on Morocco) (on reserve) -selections from Islam and the Political Economy of Meaning (on reserve)
Wednesday, March 31	Lecture: Textuality in Islam
Week 11	Islam Fundamentalism
Monday, April 5	Essay #22 due/ Class discussion Read:

	-ch 11 (Eickelman) -Gilsenan (continue reading entire book) -Selections from Fundamentalisms Observed, by Marty & Appleby (on reserve) -selections from reading list on reserve
Wednesday, April 7	Chapter 3 (Bates/Rassam) "Islam as Culture/Islam as Politics"
Week 12	Women in Islamic Society and Culture
Monday, April 12	lecture: The Gender Question - Whose Question is Anyway? Read: -Ch 8 (Eickelman) "Change in Practical Ideologies" -Ch 9 (Bates/Fassam) "Women and the Moral Order" -selections on reserve/consult reading list
Wednesday, April 14	Essay #3 due/class discussion Students will discuss relevant issues from cultural/national research
Week 13	
Monday, April 19	(women continued)
Wednesday, April 21	Secular Islam Lecture: Islamic Law and Culture - in Anthropological Perspective Suggested reading: -Bargaining for Reality, by Lawrence Rosen
Week 14	The Secular State and the Islamic State
Monday, April 26	Essay #4 due/class discussion
Wednesday, April 28	Read: -V.S. Naipaul, Among the Believers Ch 1,2, and Reprise -"Islamic Banking" -Ch 11 "State Authority and Society" (Eickelman)
Week 15	
Monday, May 3	Summary

Papers Due

Middle East Culture Report: Each student will select a country or an ethnic/tribal group to study throughout the course. You are expected to become the "consultant" to the class on your particular nation or ethnic group and to do independent research on your area pertaining to the various topics covered in the class (and in Eickelman's text). If you need a quick review of the region before making your selection, I recommend that you consult the excerpts from the Atlas of Man which are on reserve. Though a bit dated, this material will acquaint you with some of the ethnic and tribal groups, including those which extend beyond the borders of a single nation.

Your goal is to become knowledgeable of historical, social and cultural features of your selected area. Since each area presents its own distinctive features it will be your task to determine these and develop your culture report accordingly. For instance, if you chose a Central Asian tribal group from Afghanistan you will be more interested in tribal structure, mode of livelihood, and the articulation of tribe to nation than in oil politics, colonialism, and relations with Israel. If you chose Morocco you may be interested in the French colonial presence, the Islamic monarchy and Berber tribes.

I strongly urge you to read at least one ethnographic monograph pertaining to your cultural group. A list of monographs is included in the recommended syllabus. You should keep a bibliography of all sources consulted and submit the bibliography along with your Culture Report which is due on March 29. The report should be 8-10 pages in length, should review and discuss the ethnographic monograph you have read, and should give a historical and demographic profile of the area, review those features of social life which are distinctive, and identify two or three issues of particular interest and discuss them. Remember that we are interested in developing an anthropological perspective as we work with these materials and issues. A careful reading of Eickelman and the introductory course lectures should help you keep on an anthropological course as you read and write.

You will be given a grade for the culture report. However, it is important that you take responsibility to contribute to class discussion throughout the entire semester using your background knowledge. You should be able to begin contributing to class discussion by about week 4 of the term, after we have completed a general introduction to the region and an introduction to anthropological perspectives.

There will be four short essays due during the term. These 4-6 page papers will address a number of questions pertaining to ethnic/national identity, Islamic fundamentalism, women in Islam, and the problem of secular vs. ethnic Islamic state. In each of these papers you will be expected to use material from your culture report project in responding to the issues and presenting examples. I suggest you keep some of these issues and questions in mind as you begin your project. One of these essays will be due in the first half of the semester. The other three will be due in the second half of the term as we develop our class discussion on issues pertaining to Islam. Papers will be due in time for class session designated in the syllabus and you will be expected to be prepared to participate in class discussions. Late papers are not acceptable.

I look forward to your work and discussion and will assist you in selecting appropriate reading materials.

Grading

Six grades will be given during the term for each of the four short essays, the Culture Report, and for class discussion. One third of your grade is determined by informal class participation. Reading the assignments in a timely manner and getting an early start on your Culture Report will help you and will make the class a success. The integration of material from your Culture Report will be a significant factor.

Late papers will not be accepted. There is no final. Extra credit may be arranged for a report on an ethnographic monograph of the region.

Quizzes will be given only if the instructor perceives that students are not doing the reading.

The Middle East
A List of Countries and Ethnic Groups

Afghanistan
Algeria
Bahrain
Egypt
Iraq
Israel
Palestine
Jordon
Kuwait
Lebanon
Libya
Morocco
Oman
Pakistan
Qatar
Sudan
Syria
Tunisia
Turkey
Mauritania
Iran

Central Islamic Republics of former Soviet Union and Central Asian Groups

Turkistan
Kurdistan
Baluchistan
Tadjikistan
Kirghizia
Uzbekistan
Kazakstan

Some Distinctive Ethnic Groups

Turkomen
Kirghiz
Berbers
Bedouin
Kabyle
Tuareg
Nafusa
Copts
Kabbabish Arabs
Baggara Arabs
Homr
Pashtun

Hadrami
Uzbek
Tadjik
Kazakh
Khirghiz
Palestinians
Druze
Kurds
Marsh Arabs
Qashgai
Baluch
Hazara

Selected Readings For Middle East/Islam Topics

A number, but not all, of the readings noted are on reserve. You will want to consult relevant readings while preparing your cultural report and preparing your essays and class discussions. Should you need a particular item which pertains to your culture report for extended use, please contact me about it.

ISLAM (general)

Islam, the Straight Path, John Esposito

Islamic History: A Framework for Inquiry, R.S. Humphreys
909.097671 H927

Discovering Islam: Making Sense of Islamic Society and History, Akhbar Ahmed

"Islam" in Encyclopedia of Religion

The Koran

THE USES AND MEANINGS OF ISLAMIC DISCOURSE

V.S. Naipaul Among the Believers

R. Wilson "Islam and Economic Development" in Islam and the Modern World, MacEoin and Al-Shahi
297 M141i (on reserve)

D. Hopwood "A Movement of Renewal in Islam" in Islam and the Modern World, MacEoin and Al-Shahi

Islam and the Political Economy of Meaning, ed. Wm. Roff

Islam Observed, C. Geertz

Recognizing Islam, M. Gilsenan

ISLAMIC FUNDAMENTALISM

Fundamentalism Observed, Martin Marty and Scott Appleby
call # 291.09 F981

The Mantle of the Prophet: Religion and Politics in Iran, Roy Mottahedeh
call # 955 M921m

Among the Believers, V.S. Naipaul

Islam and the Political Economy of Meaning, William Roff (in library)

Militant Islam, G.H. Jansen
call# 909 J35m

Sacred Rage, Robin Wright
call # 956.04 W952s

Radical Islam, Emmanuel Sivan
call # 320.5 S624_

The Islamic Question in Middle East Politics
call # 320.5 T238i

Islam, Politics and Social Movements, Edmund Burke & Ira Lapidus

Voices of Resurgent Islam, (ed) J. Esposito

WOMEN IN ISLAM

The following books are required or recommended reading. Most are in the Goucher College library.

Behind the Veil in Arabia, (oman) Unni Wikan
call # 305.42 W6636

Beyond the Veil: Male Female Dynamics in Modern Muslim Society,
Fatima Mernissi
call # 305.4 M566b (1975)

The Veil and the Male Elite, Fatima Mernissi
call # 297.124 M566v

Women in the Muslim World, Lois Beck & Nikki Keddie

Women in Muslim Family Law, John Esposito
call # 346.56 E77w

Women and Islam, Azizah Al-Nibri
call # 305.48 A995w

The Seed and the Soil: Gender and Cosmology in a Turkish Village Society, Carol Dulaney

Harem Years, Nuda Shaerawi

Revealing Reveiling: Islamist Gender Ideology in Contemporary Egypt, Sherifa Zuhur

Women and Gender in Islam: Historical Roots of a Modern Debate,
Leila Ahmed

Women in Middle Eastern History: Shifting Boundaries in Sex and Gender, Nikki Keddie & Beth Baron

The Women are Marching: The Second Sex and the Palestinian Revolution, Philippe Strum

"Islam and the Feminine," R.W.J. Austin in *Islam and the Modern World*, Mac Eoin & Al-Shahi
(on reserve)

Both Right and Left Handed: Arab Women Talk About Their Lives, B. Shaaban
call # 305.48 S524b

Veiled Sentiments: Honor & Poetry in a Bedouin Society , Lila Abu-Lughod

Writing Women's Worlds: Bedouin Stories, Lila Abu-Lughod

CULTURAL GROUPS/NATIONALITIES (selected list)

General

Minorities in the Middle East: A History of Struggle and Self Expression, M. Nisan
call # 956 N722m (on reserve)

Peoples and Cultures of the Middle East - vol. 1 & 2, Louise Sweet

Patrons and Clients in Mediterranean Societies, (ed) John Waterbury & Ernest Gellner

Turkey

The Seed and the Soil: Gender and Cosmology in a Turkish Village, Carol Delaney

Yemen

The Politics of Stratification: A Study of Political Charge in a South Arabian Town, Abdalla Bujra

Bedouin

From Camel to Truck: The Bedouin in the Modern World, Dawn Chatty

The Changing Bedouin, (eds) Emanuel Marx & Abshalom Shmel

The Desert and the Sown: Nomads in Wider Society, (ed) Cynthia Nelson

Veiled Sentiments: Honor and Poetry in a Bedouin Society, Lila Abu-Lughod

Writing Women's Worlds: Bedouin Stories, Lila Abu-Lughod

Pakistan

"Pathan Identity and its Maintenance," F. Barth in Ethnic Groups and Boundaries: The Social Organization of Cultural Difference, (ed) F. Barth

Political Leadership Among the Swat Pathans, F. Barth

Lebanon

"Lying, Honor and Contradiction" in Transaction and Meaning, B. Kapfern(ed), M. Gilsenan

"Aspects of Rank and Status Among Muslims in a Lebanese Village," E.L. Peters in J. Pitt-Rivers(ed) Mediterranean Countrymen

"Shifts in Power in a Lebanese Village" in R. Antoun and Harik(eds) Rural Politics and Social Change in the Middle East

Iraq

Guests of the Sheik: An Ethnography of an Iraqi Village, E. Fernan

The Kurds: A Contemporary Overview, P. Kreyenbroek & Stefan Sperl

Marsh Dwellers of the Euphrates Delta, S.M. Salim

Libya

The Sanusiya of Cyrenacca, E.E. Evans-Pritchard

Sudan

The Kababish Arabs, Talal Asad

Baggara Arabs, I. Cunnison

Afghanistan

The Conflict of Tribe and State in Afghanistan, Richard Tapper

Afghanistan, Louis Dupree

Buzkashi: Game and Power in Afghanistan, W. Azoy

Millenium and Charisma Among Pathans, Akbar Ahmed

Ethnic Processes and Intergroup Relations in Contemporary Afghanistan, Jon Anderson & Richard Strand

Morocco

Change at Shebeika: Report from a North African Village, Jean Duvignaud

Imlil: A Moroccan Mountain Community in Change, James Miller

Arabs and Berbers: From Tribe to Nation in North Africa, Ernest Gellner & Charles Micand

Meaning and Order in Moroccan Society, C. Geertz, H. Geertz, L. Rosan

Moroccan Dialogues, K. Dwyer

Knowledge and Power in Morocco, D. Eickelman

Islam Observed, C. Geertz

Reflections on Fieldwork in Morocco, P. Rabinow

Tuhami: Portrait of a Moroccan, V. Crapanzano

Saints of the Atlas, E. Gellner

Algeria

The Algerians, Bourdieu

The Colonizer and the Colonized, Memmi

Mrs. Ines [illegible]

ARTICLE SUBMITTED FOR WEST HARTFORD
SCHOOL SYSTEM - OCTOBER 1992

"THE INTERNATIONAL CENTER"

This summer I joined fifteen educators from across the United States on a Fulbright-Hayes Seminar Abroad to Morocco and Tunisia. After a one-day orientation in Washington, D.C. we left for Casablanca, Morocco. The clear weather over Spain thrilled the geographers in our group who had a perfect bird's view of Spain's topography, Gibraltar, and the Rif Mountains of North Africa.

During our two and a half-week stay in Morocco we were accommodated in a comfortable hotel near the Grand Mosque of Rabat which reminded us five times a day when the taped voice of the muezzin called the faithful to prayer that we were in an Islamic country. While in Rabat, we studied both traditional and modern Morocco. Professors of the Mohammed V University offered seminars on politics, economics, linguistics, history, religion and education. Each day we had opportunity as individuals or in small groups to pursue research or make personal contacts with Moroccans. I had the great fortune to spend a week-end in a Berber family who spoke only French, an afternoon with a group of young people, a whole night as a guest at a traditional Moroccan wedding, an evening with several teachers of geography, and many hours in the company of a middle school principal, her family and friends. Everyone, including the children, were warm, sincere, respectful and most hospitable. Curiosity about each other's life and culture was mutual. I was surprised at the keen interest in the United States. Particularly the educated young see them as the land of opportunity and a better life. Families frequently approached us to ask for sponsorships.

Twice we left on three-day excursions. The first one took us to the holy city of Mouley-Idriss located on two conical hills; the Roman ruins of Volubilis once the center of Rome's breadbasket in North Africa; Fez, Morocco's most important intellectual, cultural, and religious center, and Meknes, a one-time Berber city. Fez appealed to the historian in me and captured my fascination. In 1980, U.N.E.S.C.O. proclaimed the medina a World Patrimony, one of the last living medieval cities in the world. Indeed, entering the medina was leaving the 20th century behind. Beyond the city walls, narrow dark alleys running up and down the slopes of the hills towards the river could only be explored with a guide. Fountains with tiled basins where people fetched their water were at almost every corner. The clinking sound of the artisans' hammers, the calling of the vendors, the fragrance of spices, and the stench of the tanneries alternated with changing darkness and light of the narrow passage ways. Donkeys, the only mode of transportation, trotted in front or behind us. The architecture and art of the many mosques and Islamic schools showed a profusion of colorful, staggering details, from bands of brilliant tiles alternating with deeply carved calligraphy to many differently shaped arches. In contrast,

BEST COPY AVAILABLE

the next door one-room windowless workshops offered little or no light for the craftsmen bent over their work. I was shocked to discover child labor. Young boys from the age of eight worked on metal, made deliveries, and peddled while young girls in the back of shops assembled objects, polished, or wove rugs.

A young Moroccan lady from Fez shared with me the deep concern over traditional and changing values among the younger generation. Economically driven, the young people eagerly want to pursue an education which they recognize as the only way out of poverty and dependency. yet the family ties are strong and provide security and identity. In Marrakech, we joined the many tourists from Germany, France, and Italy. The souk or marketplace of Marrakech was one of the liveliest and most colorful sites. Storytellers, snake charmers, magicians, fortune tellers, dancers, peddlers, and food sellers did their very best to earn a few dirhams, even if it meant just posing for a photograph.

We continued our seminar another two and a half weeks in Tunisia, a much more advanced and prosperous country than Morocco. It was here that continuity and change created less of a contrast. The European influence and the desire to have strong bonds with Europe was obvious. Tunisia is building its economy on tourism, trying to attract particularly the sun-loving Germans with their strong currency. Shopkeepers, waiters and even the children in the streets addressed us in German first, then French. When they learned that we were Americans, they wished us a warm welcome. As in Morocco, we attended lectures given by experts in the various fields, but also had the honor and pleasure to meet the U.S. Ambassador to Tunisia at a briefing as well a reception. On a day trip to Carthage, we included the observation of an archaeological excavation by a team from the University of Michigan and a tour of a nearby American military cemetery. Another excursion took us to Kairouan, the first Islamic city in the Maghreb. With special permission, we were allowed to visit the Great Mosque, its prayer hall and minaret, usually closed to non-believers. The women in the group were offered white veils to cover head and shoulders which we found, from our perspective, very cooling in the 100 sun as we were standing in the wide open courtyard. One of the imans of Kairouan treated us with a Koranic reading, a most poetic rendition of a chant. Other trips took us into the region of the Tell where we climbed in 100 heat through the ancient town of Dougga, an important town during the Punic era. Within a radius of 30 miles there were at one time ten cities in the region. We followed antique streets to the public bath, temples and theaters. In Bulla Regia, a royal Numidian residence during the Roman Empire, wealthy landowners built beautiful underground villas which have survived in astonishingly good shape, including some extraordinary mosaics. Finally, we had a retrieve from the sweltering heat! We also spent a day in Ain Draham near the Algerian border where we enjoyed a walked through the cork forests.

My family in Tunis had chosen me as their guest because the wife had been an AFS student in southern Connecticut many years ago. A professor of English literature today, she welcomed the opportunity to speak English while I communicated in French with her husband, an employee in an insurance company. He was most informative and discussed openly the politics, economy, and education of Tunisia. He expressed concern about changes which occur too fast. The family seemed to be a typical "yuppy" family who owns a house with modern conveniences, two cars, VCR and tape decks, a membership to a physical fitness center and a tennis club.

The Fulbright-Hayes seminar with all its connected activities, opportunities, and experiences affected me profoundly, as a teacher and person. While I thoroughly enjoyed using my linguistic skills, mostly French and some Arabic, I translated and interpreted a lot for my tongue-tied colleagues, who were at a certain disadvantage and missed many an opportunity to build bridges to another culture. I also immersed in the history of both countries and their cultural traditions and, as a result, gained many insights in and appreciation of Morocco and Tunisia. I am looking forward to sharing my excitement and acquired knowledge with my students, school community, and colleagues at conferences.

CONNECTICUT COUNCIL FOR THE SOCIAL STUDIES

1992 ANNUAL FALL CONFERENCE

FRIDAY, OCTOBER 30, 1992
7:30 am to 2:45 pm

"Meeting the Test: From the Schoolhouse to the White House"

RADISSON HOTEL - CROMWELL
100 Berlin Road, Route 372
Cromwell, Connecticut 06416
(203) 635-2000

DIRECTIONS: Route I-91
(10 miles south of Hartford;
16 miles north of New Haven)
Exit #21 - Rte 372
300 meters East from Exit Ramp
Radisson Hotel is on Left

CCSS Program Workshops - Session I 9:45 am - 10:40 am

Section 1
Title: BLUE AND YELLOW PAGES: THE TELEPHONE DIRECTORY AS AN EDUCATIONAL RESOURCE
Presenters: Lawrence J. Katulka, Joseph J. Sinicrope, Suffield High School
Room: CROWN #1
The presenters will demonstrate lessons from several social studies disciplines using telephone directories as resources. Participants will complete and evaluate assignments similar to the demonstration lessons.
High School, College HANDOUTS

Section 2
Title: A WORLD OF DIFFERENCE: TARGETING TOMORROW
Presenters: Marji Lipshez, Anti-Defamation League; **Willie Elder**, Hillhouse High School, New Haven
Room: CROWN #2
The workshop is an opportunity for teachers to sample "A World of Difference", a national teacher traning program that focusses on prejudice awareness and multicultural education.
General HANDOUTS

Section 3
Title: "SURVIVAL AND RITES OF PASSAGE": AN INTERDISCIPLINARY UNIT FOR GRADES 7-8
Presenter: Carol Ann Donahue, Rochambeau Middle School, Southbury
Room: CROWN #3
The workshop focuses on each child's unique place in the world. Using the theme of "survival and rites of passage", plans and methods for a complete 3-4 week unit will be examined. Daily activities, teaching strategies and source materials will be shared.
Middle School HANDOUTS

Section 4
Title: CONTINUITY AND CHANGE IN MOROCCO AND TUNISIA
Presenter: Ingrid Petty, Hall High School, West Hartford
Room: COACH #1
The workshop offers insight and up-to-date information on the political, economic, and social conditions in Morocco and Tunisia which were observed during a Fulbright-Hayes seminar in the summer of 1992.
General HANDOUTS

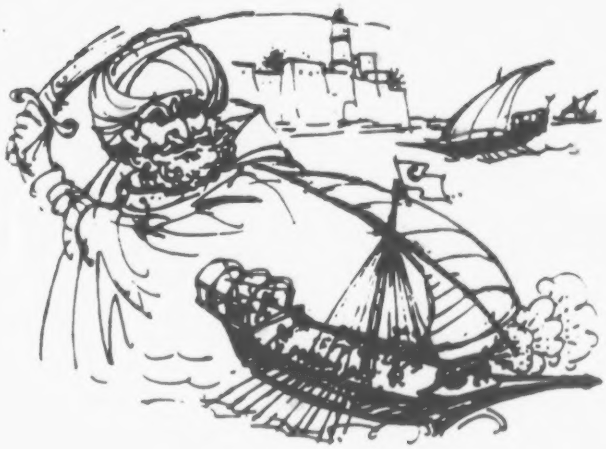
Section 5
Title: DISCOVER: HISTORY
Presenters: Lenore Schneider, Jerry Renjilian, New Canaan High School
Room: COACH #2
This workshop presents a unique classroom computer game which allows students to learn and review world history. The game incorporates higher level thinking and all aspects of civilization: politics, geography, economics, art, music, science and social history.
High School HANDOUTS

Section 6
Title: HANDS-ON REGIONAL GEOGRAPHY THROUGH FOLK TALE COMPOSITIONS
Presenters: Esther McCune, Dale Schreyer, Glastonbury High School
Room: Avon
This hands-on workshop presents the how-to of planning and teaching an interdisciplinary geography /composition unit
High School HANDOUTS

Section 7
Title: LOCATE YOUR CASTLE
Presenter: John Sand, E.O. Smith, Storrs
Room: Berkshire
Using the geographic themes and a knowledge of Connecticut geography, participants will select the best locations for a medieval castle.
High School HANDOUTS

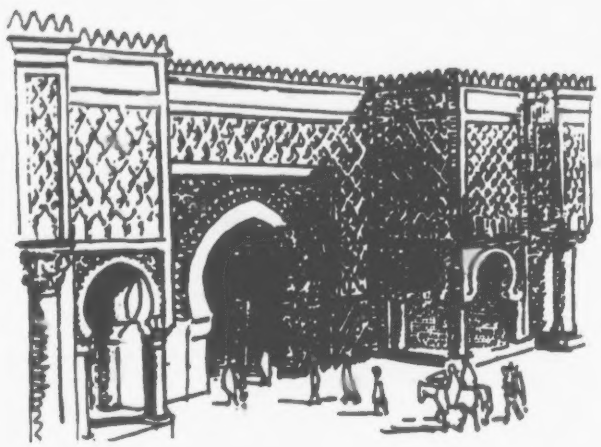
Section 8
Title: INTEGRATING THE DISCIPLINES IN THE K-8 CURRICULUM
Room: Cheshire
Presenter: Lawrence Goodheart, UConn, **Kevin Case, Burlington, Pamela O'Neill**, Bridgeport
Elementary and middle school teachers participating in the summer '92 Connecticut Academy for English, Geography and History will share units developed at the institute. Topics include the American Revolution and Children's Play in the Colonial Era
Elementary, Middle School HANDOUTS

Computer Section #1
Title: PRACTICAL CLASSROOM USES FOR COMPUTER TECHNOLOGY
Presenter: Ann Cox, Granby Middle School
Room: Kent
A presentation on how social studies teachers can use computers to create classroom activities.
General HANDOUTS



MOROCCO AND TUNISIA:

CONTINUITY AND CHANGE



Ingrid B. Petty
William Hall High School
West Hartford, CT 06117
October 30, 1990

Morocco and Tunisia: Continuity and Change

(Fulbright-Hayes Summer Seminar)

Purpose: Acknowledgement of cultural diversity, continuity and change in two North African, Islamic countries

Objectives: Cite that the environment can influence culture.

Explain how history influences people and their society.

Discuss the attitudes toward tradition and change.

Materials: Background information

Maps

Vocabulary list

Slides

Reading materials

Worksheets

Procedure: Locate Morocco and Tunisia on a map of Africa and identify their topography.

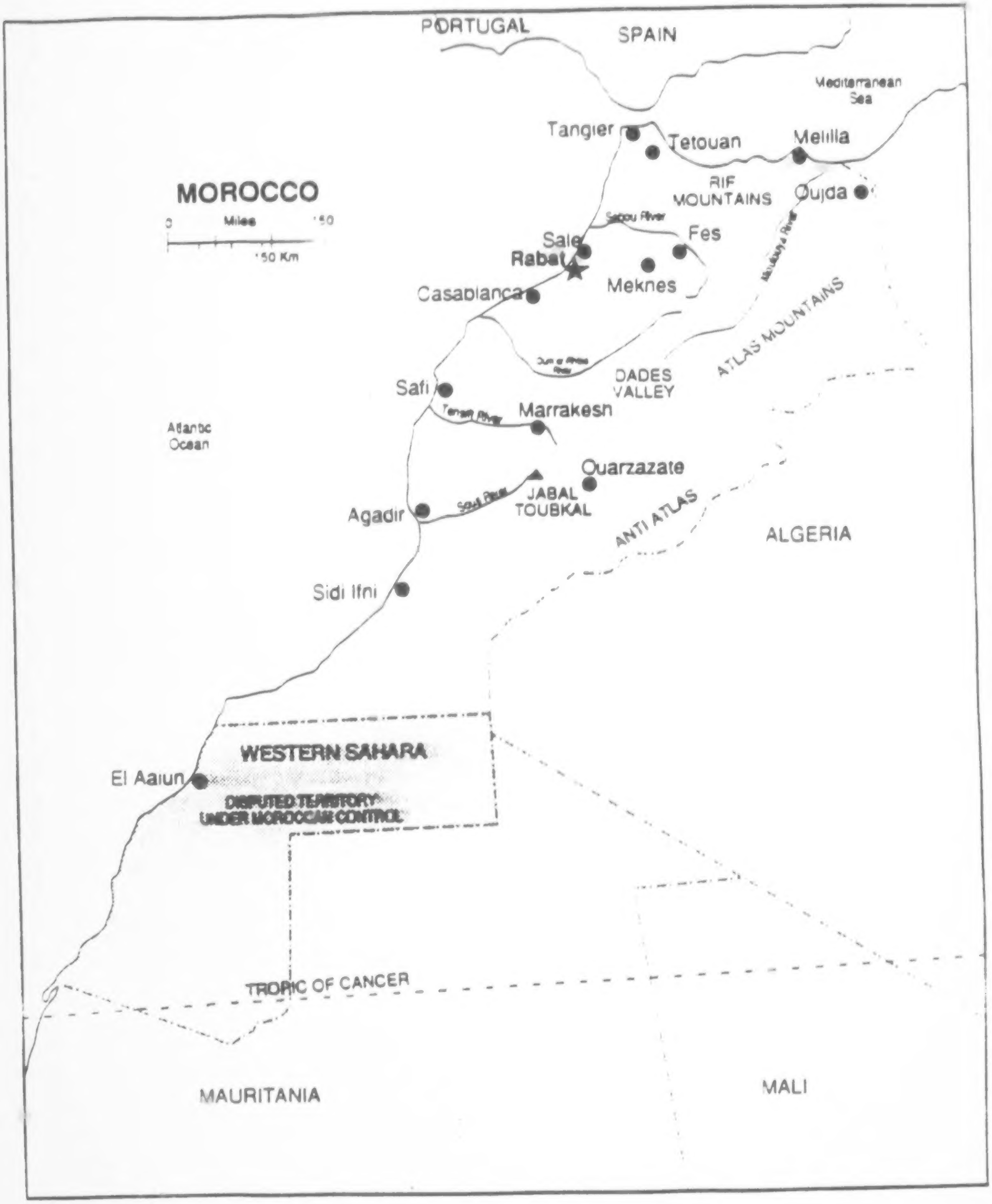
Introduce background information on the country and its people.

Assign reading(s).

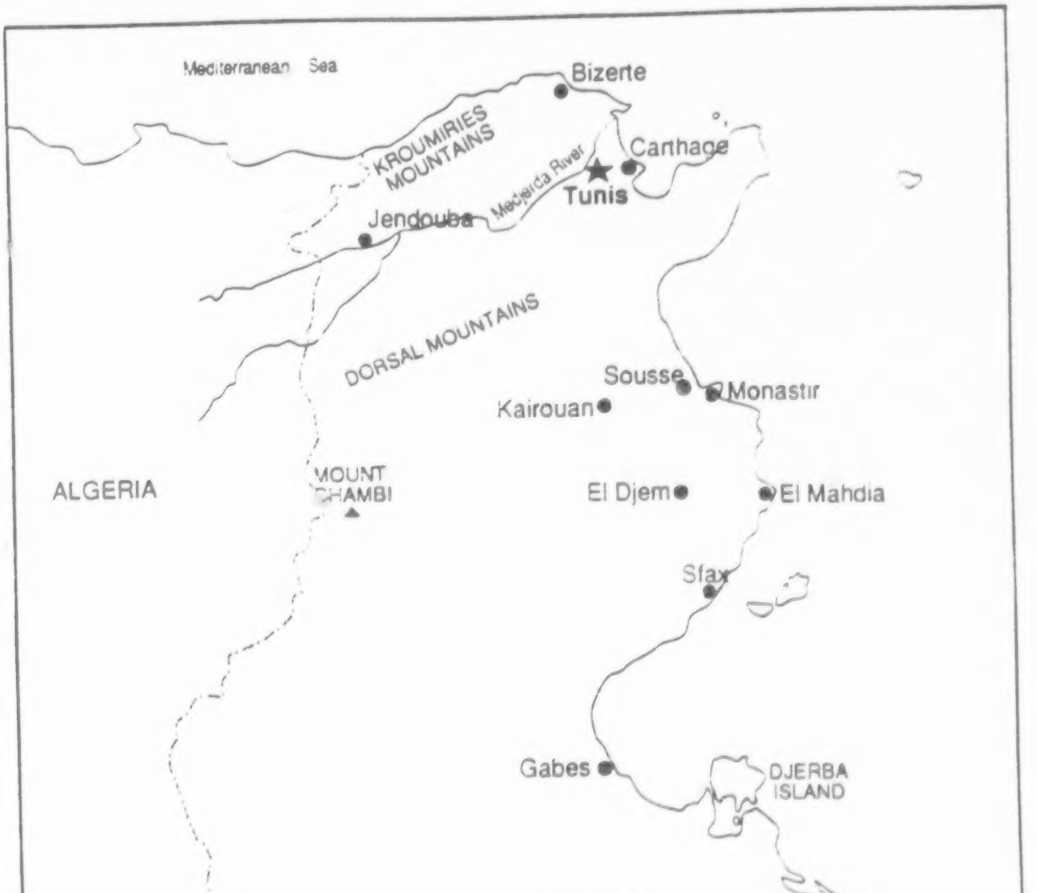
Apply the five themes of geography.

Summarize the information.

Discuss the reasons for diversity,in society, the adherence to tradition and the receptiveness to change.


MOROCCO
0 Miles 150
150 Km
PORTUGAL
SPAIN
Mediterranean Sea
Tangier
Tetouan
Melilla
RIF MOUNTAINS
Oujda
Sebou River
Sale
Fes
Rabat
Meknes
Moulouya River
Casablanca
ATLAS MOUNTAINS
Oum er Rbia River
DADES VALLEY
Safi
Tensift River
Marrakesh
Atlantic Ocean
Ouarzazate
Sous River
JABAL TOUBKAL
Agadir
ANTI ATLAS
ALGERIA
Sidi Ifni
WESTERN SAHARA
El Aaiun
DISPUTED TERRITORY UNDER MOROCCAN CONTROL
TROPIC OF CANCER
MAURITANIA
MALI

188


Mediterranean Sea
Bizerte
KROUMIRIES MOUNTAINS
Carthage
Medjerda River
Tunis
Jendouba
DORSAL MOUNTAINS
Sousse
Monastir
Kairouan
ALGERIA
MOUNT CHAMBI
El Djem
El Mahdia
Sfax
Gabes
DJERBA ISLAND
Matmata
TUNISIA
0
Miles
100
100 Km
LIBYA

The Five Themes of Geography

Location

Place

Human Enviroment
Interaction

Movement

Region

Rafting

By J. CLEMENT

Discovering Morocco in a different way by going down the oueds in a dinghy. «the raft». is to explore landscapes unknown to amateurs of idleness in five-star hotels.

Thrills and excitement guaranteed ...

Trekking. cross-country skiing. parachuting. hang-gliding. the High Atlas mountains do not lack in resources for those enthusiasts of sporting holidays. The very latest novelty. rafting. can only be done in springtime. after the snows have melted. when the oued Assif Ahanesal impatiently leaps between the cliffs and valleys before swelling the lake of the Bin El Ouidane dam.

You depart from Marrakech in a four-wheel drive vehicle. driving to the village of Tilouguite in the region of Azilal. Then follows a five-hour trek on mule-back in order to reach «the Cathedral». where camp is set up ; here a warm fire. tajine and steaming tea prepared by berber shepherds. will soothe the most aching back.

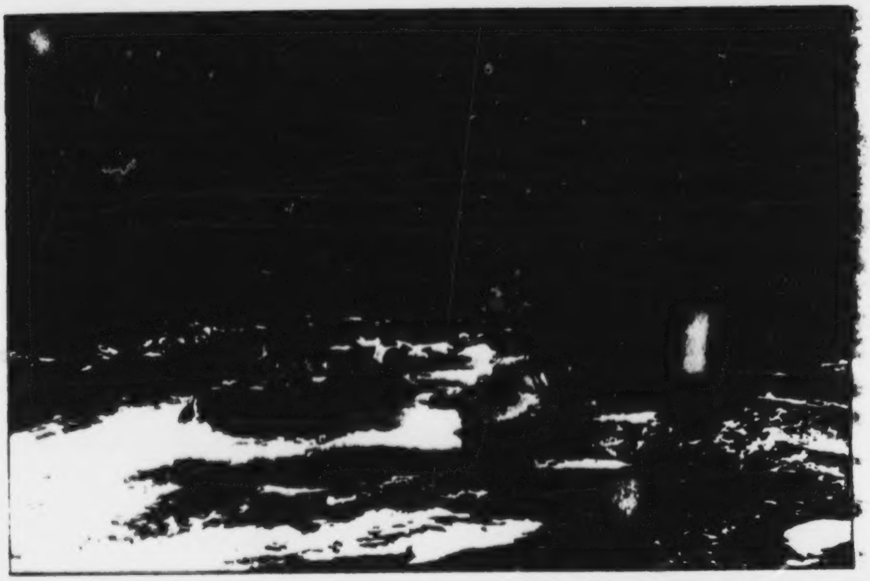
The next morning. the tents are folded up. packed into waterproof bags and securely fastened to the fully blown-up dinghies. it is time to go and as you get into your dinghy. you may feel butterflies in your stomach. You only have to trust your guide. follow his instructions and ... leave your soul to God. The rest. blisters. stiffness or bruis-es of all kinds will fill your evening conversations at the fireside. Indeed. to descent a «rapid» rafting. it helps to be something of

BEST COPY AVAILABLE

a sportsman, a daredevil and to like icey water.

The descent begins fairly quietly, punctuated by the instructions of the guide. «Paddle to the right», «be careful to the left!». The raft has just bounced on a rock which sends it straight on to another, larger rock. It's beginning to get very bumpy indeed ! The oueds of the Atlas are as lively as the goats that climb up the cliffs and you wonder if the persistant butterflies in your stomach are a sign of fear or enjoyment ...

Two minutes respite, time enough to spot a band of noisy monkeys who seem to be laughing their heads off at you, and you're off again. Blinded by the sun, lashed by the icey water, you hang onto the guide's orders as if they were the words of God.

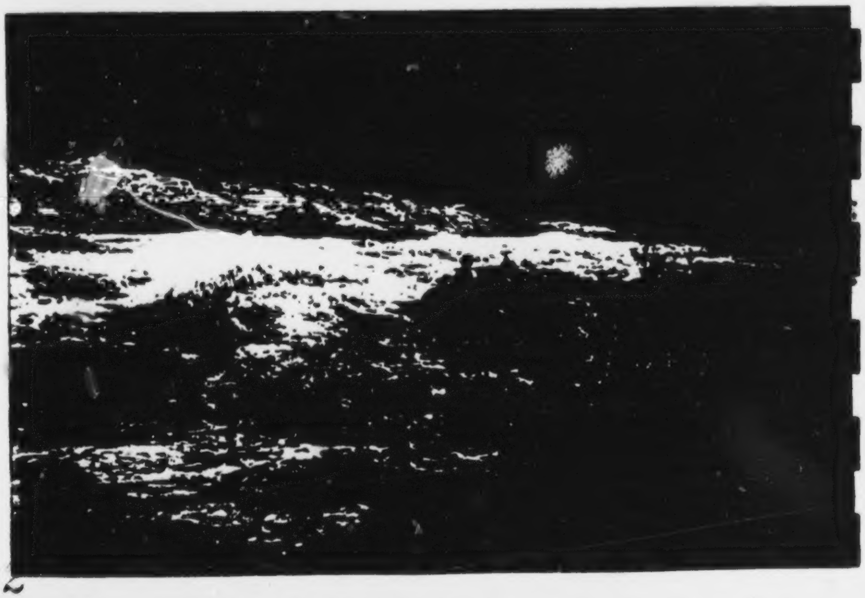


It is getting rougher and rougher and you don't know where to put your paddle next to avoid the tree-trunks and rocks embedded in the oued.

Between two bumps, you just have time to admire a little ochre village: tiny houses imbricated one into the other and hanging miraculously from the mountain-side.

The torrent tosses the raft like a nut-shell, and you need to keep paddling in order to stay afloat. A curtain of pink oleander shelters the washerwomen from prying eyes.

The river calms down at the bottom of a narrow gorge, between two sheer, completely bare cliffs, and leaps down a series of cascades that get faster and faster. This time the butterflies in your stomach have turned into a lump of fear knotting your throat. Not a second to admire the landscape, you must keep on paddling to get down and the oued widens at last, winding between the prairies that roll down towards the lake of Bin El Ouidane. The camp is in sight. It is time and well worth risking for the pleasure you have in discovering Morocco with its wild nature and virgin landscapes that few people will have the privilege of knowing ❑



The Five Themes of Geography

Location

Place

Human Enviroment
Interaction

Movement

Region

Le Chêne - Liège

par J. LEWALLE

Le Maroc peut s'enorgueillir de posséder la forêt de chêne-liège la plus vaste et la plus méridionale du monde : la forêt de la MAAMORA couvrant plus de 100.000 hectares entre Rabat, Kénitra et Tiflet.

Au Maroc, on trouve d'autres massifs importants : sur le plateau d'El-Harcha Oulmès, dans le Rif et à Bab Azar (mont Tazekka) et aussi de nombreux petits massifs éparpillés.

Avec le cèdre, le chêne-liège constitue l'essence forestière la plus précieuse du Maroc, en particulier par l'importance économique de ses sous-produits.

C'est un arbre typique de la région méditerranéenne occidentale: il est présent au Portugal, en Espagne, en France méridiona en Italie, en Corse, en Sardaign et en Sicile, en Tunisie, en Algé et au Maroc.

Il ne dépasse pas 1600 m d'al titude, sauf quelques arbres iso lés du haut Atlas. Il ne suppo pas de trop longues périodes sécheresse et sa localisation tra duit son exigence d'une pluviom trie annuelle de 500 à 1000 m

Le chêne-liège préfère les sols profonds et meubles, non calcaires.

Dans les dépressions argileuses et compactes au sein de la forêt, s'établissent des mares temporaires ou dayas dépourvues d'arbres.

Le chêne-liège vit 200 à 300 ans : il atteint 15 à 20m de haut. Son feuillage forme une cime arrondie et dense. Il fleurit en mars et avril. Ses fleurs mâles, sans pétales, sont réunies en chatons pendants et libèrent un pollen jaune, abondant, facilement transporté vers les fleurs femelles, peu visibles : celles-ci donneront en décembre les fruits protégés par une cuticule brune, lisse : les glands gorgés d'amidons et de sucres aromatiques ; ils ont un goût agréable et doux et sont récoltés pour la consommation.

Cette élimination de toutes les graines loin du lieu de production pose un problème pour la régénération naturelle qui devient rare. Au même moment que la récolte des glands et avec les premières pluies, les champignons apparaissent.

Quelques espèces sont récoltées et vendues au consommateur : ce sont surtout les cèpes et les truffes blanches ou 'terfas'. N'espérez pas cependant les récolter vous-même au cours d'une promenade : ils sont relativement rares : il faut passer en revue de grands espaces et, de surcroît, éviter les champignons non comestibles ou vénéneux.

Non seulement patience, mais prudence !

Le seul arbre spontané qui accompagne le chêne-liège est le poirier de la MAAMORA : il est très visible de janvier à mars à cause de ses bouquets de fleurs blanches. Ses poires sont petites, dures et non consommées. Ce poirier caractéristique existe uniquement dans la forêt de la MAAMORA.

Le sous-bois est abondant et varié. Des buissons, genêt à feuille de lin, garou et passerine de la MAAMORA, fournissent un combustible acheminé vers les fours de potiers : on y trouve aussi quelques plantes médicinales ou aromatiques, comme le thym ou la lavande stéchade : les herbes abondantes servent de pâturage aux troupeaux. A cause de l'exploitation excessive de ces buissons, et surtout à cause du surpâturage qui ne laisse aucune chance à une éventuelle germination du chêne, la forêt court un réel danger d'appauvrissement et de dégradation de son sol dénudé. On le constate bien par comparaison avec les parcelles protégées grâce aux clôtures installées par le service des Eaux et Forêts, où la vigueur de la végétation permet à de jeunes chênes de germer et de croître.

Le visiteur a parfois son attention tristement attirée par des groupes d'arbres presque entièrement dépourvus de leurs feuilles, en pleine période de végétation. Cette effrayante défoliation est due à la voracité de milliers de chenilles d'un papillon («Lymantria dispar») : elles envahissent les arbres et dévorent toutes les feuilles. La lutte contre ce parasite n'est pas simple. L'emploi d'insecticides est coûteux, difficile et dangereux : de plus, l'insecticide tue indistinctement tous les insectes, y compris les insectes utiles comme les abeilles. On a proposé de répandre avant l'attaque une bactérie qui est consommée en même temps que les feuilles et détruit uniquement l'insecte vorace, épargnant les insectes butineurs. Ce procédé moderne de lutte biologique donne de bons résultats : il est de plus en plus employé.

Un péril qui dépend de l'imprudence de l'homme est le feu. Des tranchées sans arbres ni broussaille sont tracées pour circonscrire un éventuel incendie : une campagne publicitaire le long des routes invite les amateurs de pique-nique à une prudence indispensable contre un accident de feu.

Mais ce n'est pas seulement pour sa beauté, source de loisirs pour tous, qu'il importe de protéger la forêt : c'est aussi en considérant les revenus qu'offre le chêne-liège.

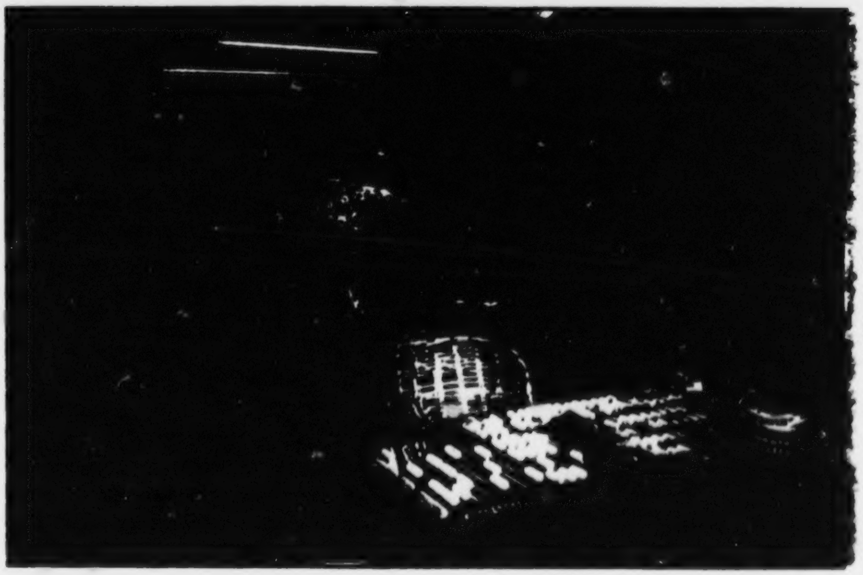
Cet arbre fournit un excellent bois de chauffage et de charbon, mais un mauvais bois de menuiserie, car il se fendille en séchant.

L'abattage des arbres et des branches est interdit. Le prélèvement du liège fait l'objet d'un marché très réglementé : une gestion programmée et une rotation annuelle entre les parcelles conditionnent la production, la meilleure. Les «liégeurs» fendent avec un grand couteau deux circonférences sur les troncs qui ont atteint une dimension suffisante : entre ces coupures, ils détachent un cylindre d'écorce, en prenant soin de ne pas déchirer le tissu vivant en dessous d'elle et qui devra reproduire une nouvelle couche protectrice de liège s'accroissant chaque année. Au bout de 9 ou 10 ans, l'épaisseur du liège est estimée suffisante pour un nouvel écorcage.

Les cylindres de liège, grossièrement aplatis, sont empilés sur place pour un premier séchage avant d'être acheminés vers les industries de traitement qui en ont obtenu l'adjucation. Le liège du premier prélèvement, appelé «liège mâle», est irrégulier, fissuré, noueux et de moindre qualité : il est impropre à la bouchonnerie et sert à la fabrication de plaques d'agglomérés. Les prélèvements suivants, tous les 9 ans, appelés «lièges de repro-duction», sont surtout destinés à la bouchonnerie.

A l'usine de bouchonnerie, les plaques stockées sont nettoyées puis bouillies dans de grandes cuves : elles sont aplaties, séchées et débarrassées des morceaux défectueux ou fendus. Les plaques de bonne qualité sont sciées en bandes: celles-ci sont présentées à un emporte-pièce calibré qui les perfore pour obtenir les bouchons. Ceux-ci sont assouplis, blanchis et polis.

Toutes ces opérations visent à donner au matériau la noblesse des qualités irremplaçables du liège, souple, élastique, résistant, imputrescible, imperméable, léger ... Les bouchons sont triés et mis en balles pour l'expédition. La même industrie peut produire aussi d'autres objets de liège : capsules, semelles, feuilles isolantes, etc.



Le «liège mâle» est inapte à la bouchonnerie : il est récupéré pour la production d'agglomérés. Le liège est broyé en morceaux de grosseurs différentes, et parfois de couleurs différentes. Ces grenailles de liège brut sont entassées dans de grands bacs hermétiquement fermés : on y fait arriver de la vapeur d'eau sous pression à 600°. Dans de telles conditions, le liège émet une sorte de résine qui soude les grenailles en un bloc compact. Il faut ensuite refroidir cette masse d'un mètr cube à 600° : ce refroidissemen est d'autant plus difficile que le liège est un isolant thermique dès la sortie de la cuve autoclave, on arrose le bloc abondamment d l'eau froide, injectée aussi au sein de la masse : il fau deux jours pou que le bloc sorte refroidi à la fin d'u long parcours e chaîne. Il peut être alors scié aux dimensions et l'épaisseur désiré ; il est alors emballé pour l'expédition. Il est remarquable que ces plaques de liège aggloméré ne font intervenir aucune substance extérieure : le liège es soudé par lui même. Ces plaques sont imperméables, légères e durables : elles sont de plus en plus utilisées dan la construction notamment de grands immeubles.

Des usines de bouchonnerie e d'agglomérés s trouvent à Rabat, Salé, Témara, Skhirat et Bouzn ka. Ces industries sont particulièrement intéressantes car elles valo risent un produit naturel do une manufacture relativement simple met en valeur les qualités 90% de ces productions sont destinées à l'exportation.

On comprend dès lors pourquoi une forêt de chêne-lièg constitue une richesse nationale qu'il convient de bien gérer et de protéger ⌟

THE CORK-OAK

by J. LEWALLE

Morocco boasts the largest and most southern of cork-oak forests in the world, the forests of MAAMORA covering over 100.000 hectares between Rabat and Tiflet.

Other large forests exist in Morocco : on the plateau of EL-Harcha Oulmès in the Rif and at Bab Azar (Mount Tazekka) as well as numerous smaller forests scattered around.

With the cedar, the cork-oak represents Morocco's most precious variety of tree, particularly because of the economic importance of its by-products.

This tree is typical of the western Mediterranean region : it is found in Portugal, in Spain, in southern France, in Italy, in Corsica, Sardinia and Sicily, in Tunisia, in Algeria and in Morocco.

The cork-oak does not grow above 1600m altitude, except for few isolated trees in the high Atlas. It cannot endure very long periods of drought and its localization reflects the fact that it requires an annual rainfall of 500 to 1000 mm. It prefers deep non-chalky loose soil.

In the clayey compact hollows at the heart of the forest gather temporary ponds or "dayas", devoid of trees.

The cork-oak lives 200 to 300 years : it reaches a height of 15 to 20m : its foliage forms a thick rounded top. It flowers in March and April. Its male flowers do not have petals : they cluster in hanging catkins which release abundant yellow pollen, easily transported towards female flowers that are hardly visible : these flowers, in December, will produce fruit protected by a brown smooth cuticle, with tassels gorged with aromatic starch and sugar : these have a pleasant sweet taste and are picked for eating.

The elimination of all the seeds

far from the production area, causes a problem for the natural regeneration of the species which is becoming rare. At the time the tassels are picked, the first rain falls and mushrooms appear.

Some varieties of mushroom are picked and sold to the consumer : in particular ceps and white truffles or terfas. Do not hope, however, to pick them yourself while you're out walking : they are fairly rare and you need to thoroughly search wide areas and be careful to avoid inedible or poisonous mushrooms. You must be patient and prudent!

The only tree to grow alongside the cork-oak in a spontaneous way is the MAAMORA pear-tree : it is easily visible from January to March because of its bouquets of white flowers. Its pears are small, hard and inedible. This particular type of pear-tree only exists in the MAAMORA forest.

The underwood is abundant and varied. Bushes such as jennet and linseed, garou and MAAMOURA passerine provide fuel for the potters' kilns : some medicinal and aromatic plants can also be found here, such as thyme or stechade lavender : the abundant grasses are used as pasture for cattle. Because of the excessive exploitation of this undergrowth, and above all because cattle are allowed to graze here, the cork-oak has no chance of germinating : the bare forest soil is running the risk of becoming damaged and poor. This can be seen in comparison with the plots protected by fences installed by the Forestry Commission : in these plots young oaks germinate and grow thanks to the vigorous vegetation.

Sometimes the visitor's attention is unfortunately attracted by clumps of trees that are virtually bare, in the midst of the season of full growth. This terrible defoliation is due to the voracity of thousands of caterpillars of a species of butterfly («Lymantria dispar») : they invade the trees and devour all the leaves. It is not easy to fight against this parasite. The use of insecticides is costly, difficult and dangerous : in addition, insecticides eliminate all insects indiscriminately, including useful insects such as bees. It has been suggested to apply a bacteria before the invasion, which is consumed at the same time as the leaves and which on destrous the voracious insect: sparing the bees. This mode procedure of biological comb gives good results : it is more an more widely used.

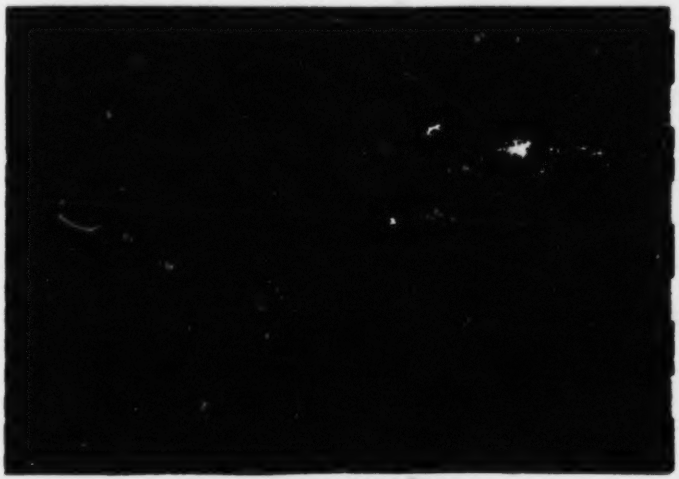
A danger that comes from mar carelessness is fire. Trenche devoid of trees and scrub hat been dug to limit any possible fir a publicity campaign along t roadside warns picknicker against any accident that m cause a fire.

However, it is not only importar to protect the forest for its beau which everyone enjoys : it is al important to consider the revenu that the cork-oak represents.

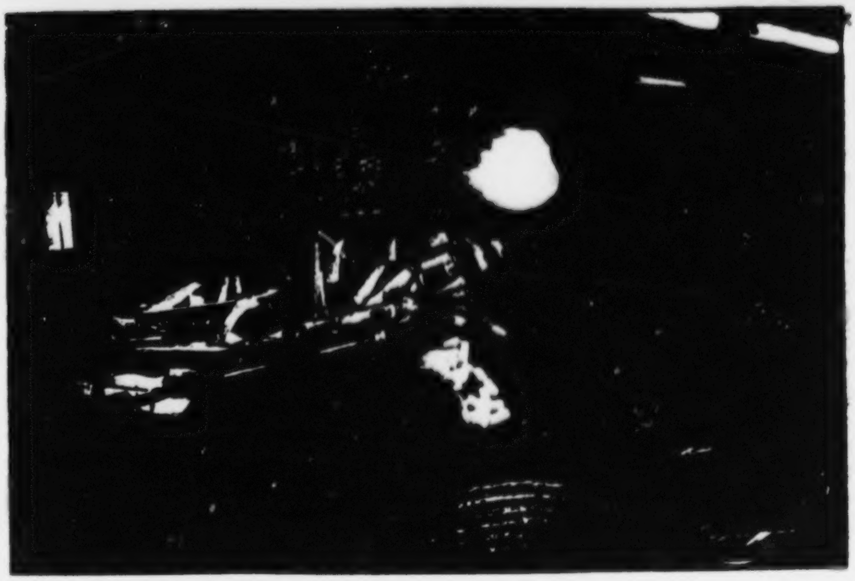
This tree supplies excelle wood for heating and charcoal b it is unsuitable for carpentry as splits while drying.

It is forbidden to cut down tre and branches. The collection of th cork is the centre of a ver regiemented market : schedul management and annual rotatio between the plots are the condition for optimum production. The cor collectors slit two circumferenc on the trunks with a large knife when the thickness is estimated be right : between these slits, th detach a cylinder of bark, takin care not to tear the living tissu underneath, which shou reproduce a new protective laye of cork that increases each year After 9 or 10 years, the cork estimated thick enough for a stripping.

The cylinders of cork, rough flattened, are piled up on the sp



BEST COPY AVAILABLE



for a preliminary drying before being taken to the chosen processing units. The first cork stripped from a tree, called ·male cork·, is irregular, cracked, knotted and of a poorer quality : it is unsuitable for bottle-corks and is used to make sheets of compressed cork. The ensuing strippings, every nine years, called ·reproduction cork·, are mainly destined for bottle-corks.

At the bottle-cork factory, the sheets of cork that have been stocked are cleaned, then boiled in large vats : they are flattened, dried and cleared of any imperfect or split parts. The good quality sheets are sawn into strips : these are perforated by a calibrated machine in order to obtain bottle-corks. These are softened, washed and polished.

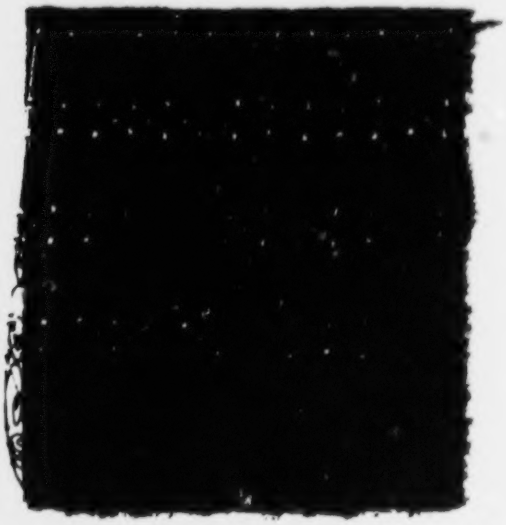
The aim of all these operations is to give this substance the irreplaceable qualities of cork : suppleness, elasticity, , resistance, imputrescibility, impermeability, lightness... The corks are sorted and packed for expedition. The same industry can also produce other cork objects : capsules, insoles, insulating sheets etc...

·Male cork· is unsuitable for bottle-corks ; it is recovered for the production of compressed cork sheets. The cork is ground into pieces of different sizes and sometimes different colours. This gross granulated cork is piled into large tubs which are hermetically closed : it is then treated with pressurized steam at 600°. In such conditions, the cork gives off a kind of resin which welds the granules together into a compact block. This block, a cubic metre in dimension and of a temperature of 600° must then be cooled down : this cooling process is made more difficult by the fact that cork is a thermic insulator : as soon as it is taken out of the autoclave vat, the block is abundantly sprayed with cold water which is also injected inside the mass ; it takes two days to cool the block, undergoing a long journey through the factory. It can then be sawn into whatever dimension and thickness is required : it is then packed for expedition. It is remarkable that these sheets of compressed cork do not require any other substance : the cork welds itself. These sheets are excellent thermic and accoustic insulators : they are impermeable, light and durable : they are used more and more in building, particularly of large blocks of flats.

There are bottle-cork and compressed cork factories in Rabat, Salé, Témara, Skhirat and Bouznika. This industry is particularly worthwhile as it valorizes a natural product whose relatively simple manufacture emphasizes its qualities : 90% of these productions are destined for export.

We are now aware why a cork-oak fores constitutes a nationa richness which it is important to carefull manage and protect ❏

BEST COPY AVAILAB



Sidi BouSaid

A STUDY IN BLUE & WHITE

WRITTEN AND PHOTOGRAPHED BY CHARLES [illegible]

From the rising promontory of Sidi Bou Said, on the western flank of the Bay of Tunis, you could have watched the Roman destruction of Carthage, a few kilometers away, in 146 BC. In 19 BC, you could have observed the arrival of 3000 Roman colonists, dispatched by a decision of the emperor Augustus to rebuild the city.

From your vantage point near the top of the hill in AD 1270, you could have viewed the entire army of Louis IX of France camped on the shore, its tents stretching toward Tunis in the distance, as the king lay dying of a fever. Was it perhaps a lingering memory of these and other images of the ebb and flow of temporal power that led pious men to seek these heights as a retreat for meditation, to be able to contemplate the ways of the world from the physical and spiritual viewpoint they named *kursi al-sulh* – the seat of reconciliation? It's best to visit this Tunisian village yourself and let your own sense of history provide the answer.

Set on the uppermost point of the headland guarding the entrance of the Bay of Tunis, this village only 16 kilometers (10 miles) from Tunis itself has a distinct, traditional character and an architectural style that have been protected since 1915 by local ordinance. A strong community spirit, with a little persuasion where necessary from the municipal authorities, ensures that houses are painted as needed to maintain their fresh appearance. Brilliant white facades, with doors and some grillwork a striking, near-turquoise blue, or the darker, deeper "Sfaxian" blue, draw the eyes as well as the feet up the hillside toward the minaret of the village mosque.

This site was first settled more than 2000 years ago, but as suburb and fortress rather than as a principal urban center. Vestiges of Punic settlement dating to the fifth century BC have been found, corroborated by texts referring to the area as a wealthy suburb of Carthage. It is said that the house of Hamilcar, father of Hannibal, was on this hill, though there is no actual evidence of this. Since today's settlement covers the highest and most desirable part of the hill, it is likely that any confirmation of the site's early history will be revealed only slowly, as it is almost certainly underneath the present dwellings.

As the importance of Carthage declined, even after its resettlement by the Romans, and as the city of Tunis grew from the ninth century onward, Sidi Bou Said became too distant for those seeking nearby escape from a bustling urban environment. Settlement was reduced to small farmers and herdsmen, who used the land at the base of the hill. Some Tunisian authorities believe that because of its strategic importance overlooking the entrance to the bay, there must always have been a fortress of sorts on the promontory. But for centuries, settlement was limited.

continued on page 12

A young resident of Sidi Bou Said hurries along a village street, left. The window, with its grillwork and blue shutters set against a whitewashed facade, exemplifies the protected architecture of this hilltop community. Below, Sidi Bou Said basks in the afternoon sun.

BEST COPY AVAILABLE

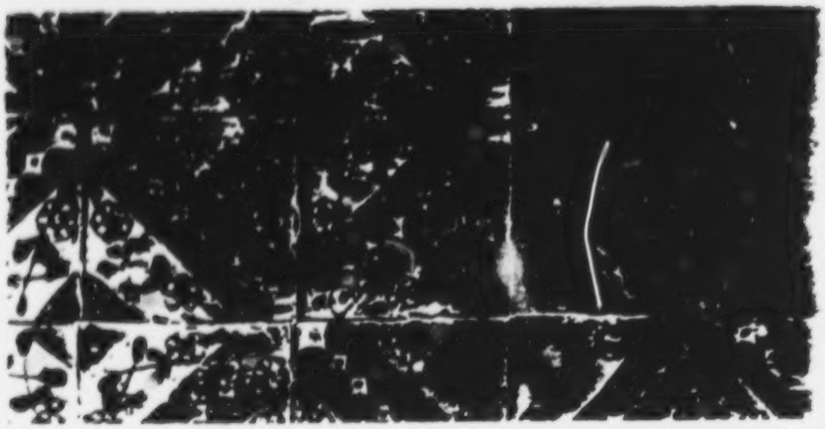
Thanks to the respect accorded Abu Said al-Baji, a local religious leader who died in 1236, the site became a place where Muslims might visit, learn and pray. Abu Said, from whom the village takes its name, lies interred at the base of the minaret of the mosque toward which thousands of tourists annually make their way, but more to photograph the narrow, picturesque streets and to bargain for souvenirs than to pay their respects to the Muslim teacher. Indeed, non-Muslims are not allowed to enter the mosque – one of the few restraints on foreigners in tourist-conscious Tunisia. Two coffee shops adjacent to the mosque, with others beyond, soothe the disappointment.

Some say that it is Saint Louis himself who is buried in the mosque, rather than Abu Said al-Baji, but there is enough historical evidence on both sides, Christian and Muslim, to refute this folk belief.

It was, perhaps, the increasingly military nature of the encounters with Europe which led the Hafsid ruler Abu al-Abbas (1370-1394) to construct a defensive fortification at Sidi Bou Said. The area nevertheless appears to have continued to serve primarily as a gathering point for pious retreats, with some sparse rural habitation, until the Hafsid fortress was captured by Charles V in 1535. It was then occupied by the Spanish until 1574, at which point it passed to Turkish control.

It is to the Turks that we owe the present mausoleum in which lies the body of Abu Said, now called Sidi (a term of respect) Bou Said, and the present-day village traces its origins to the period of Turkish hegemony. The mausoleum's principal entrance was later closed and a portion of it was transformed into the café which today is the goal of most tourists, particularly in the summer months.

Three boys play on stone steps below a village doorway, upper right. At right, a snack salesman welcomes a customer. Tunisians and foreigners alike enjoy walks through the narrow streets of Sidi Bou Said, with occasional stops for candy, tea with pine nuts or local doughnuts.



These tiles decorate a public bench in Sidi Bou Said. Artistic touches like this, and the restoration of old buildings, have helped the village keep alive its atmosphere of bygone eras.

As Tunis expanded in the late 18th century, princes, ministers and senior officials began to take a new interest in Sidi Bou Said. They sought escape from the cramped, urban conditions of the capital, which – because of its low location between two hills – suffered from high summer temperatures and still air. By the middle of the 19th century, Sidi Bou Said had acquired its character as a desirable retreat for the upper classes, who availed themselves of its pleasant breezes and cooler temperatures. Many extensive palaces and country residences date from this period.

Tunisians are as likely as foreigners to visit Sidi Bou Said. These girls, from the seaport city of Sfax, were in town for a wedding party.

Within 50 years of this 19th-century construction boom, the ordinance of 1915 stabilized the village, stylistically if not structurally, at something resembling its present appearance. Although many houses fell into ruin with the passing of the era of the Ottoman upper classes, others were adapted to new, modern uses as restaurants, cafes, and hotels, profiting from the village's growing reputation as a picturesque site that captures, in cameo, the atmosphere of the Tunisia of the 19th and earlier centuries.

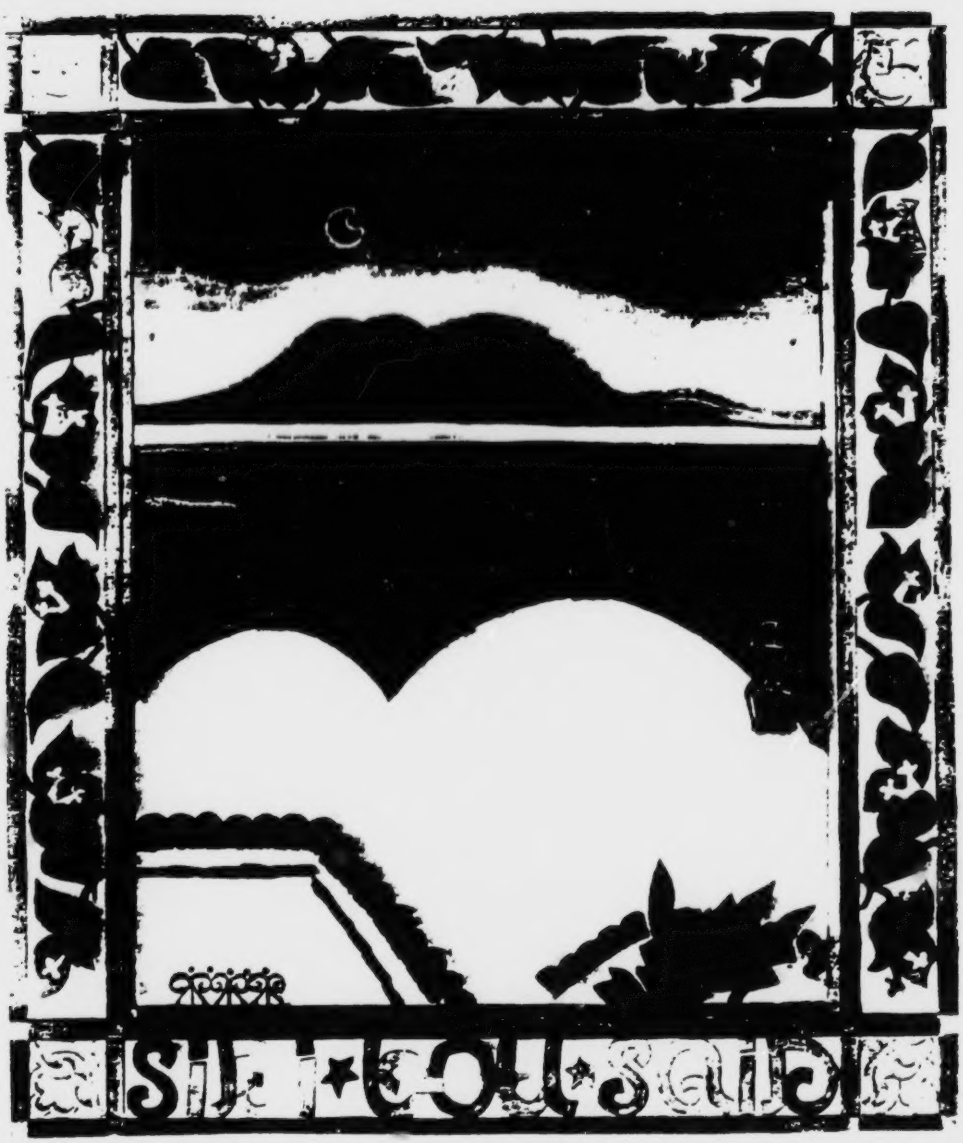
An example of this is the budget Hotel Abou Faris, which holds the coffin of the Hafsid Sultan Abou Faris Abdulaziz (1394-1434) in one of the dozen rooms opening off its interior courtyard. Another is the Cafe des Maures, actually another mausoleum, which offers one of the best vantage points for looking down on the site of Carthage, the Punic Ports, the Bay of Tunis and the capital beyond, while enjoying a soft drink or a cup of tea. After a half-hour here, in this beautiful site, one understands the origin of the name, "seat of reconciliation."

One of the pleasures of walking the streets, narrow and cobblestoned, and enjoying the many pleasant views of the village and the bay, is that Tunisians themselves are likely to be as numerous as foreign visitors – and they give the coffee houses at least as much business. A dozen varieties of candy, the local doughnuts, called *bambaloni*, or cups of sweet tea with pine nuts floating on the surface are all for sale, tempting families of any nationality out for a pleasant afternoon or early evening walk. Except at religious sites, where non-believing visitors are generally considered out of place, the Tunisian tolerance of tourists, their cameras, and their dress demonstrates the general open-mindedness of the people toward foreign ideas and presence.

With 3000 years experience in dealing with the Mediterranean economy and its various cultures, Tunisians have concluded that they know how to profit from such exchanges. Sidi Bou Said is only one of the features of modern-day Tunisia which demonstrates that the foresight to preserve one's own culture and tradition assures benefits, material and intangible, to both present and future generations. ⊕

Charles O. Cecil [illegible] director of the U.S. State Department's Arabic Language Field School in Sidi Bou Said. He is now assigned to [illegible]. Cecil [illegible] state that the opinions and views expressed [illegible] author's own and not those of the Department of State.

BEST COPY AVAILABLE



Sidi BouSaid

HEAVEN'S GATE

WRITTEN BY ZAYN BILKADI
ILLUSTRATED BY PENNY WILLIAMS-YAQUB

I first visited Sidi Bou Said when I was eight years old. My great-grandmother Mammati Fatma, then in her eighties, must have sensed that her hour was drawing close, and in the final days of her life she wanted to be the first one to show me what she called "Bab al-Jannah" – the Gate of Heaven – and tell me its legends.

It was in the 13th century, she told me, that a great Muslim teacher called Shaykh Bou Said chose a remote hilltop on the beautiful coastline of Tunisia as the place where he would live and preach. The fame and piety of this master, or *sidi* in North African Arabic, spread throughout much of Tunisia and as far as the distant Aures Mountains of Algeria, and when he died, his body was buried in his own home, and above his tomb the present-day mosque was built.

That, at least, is one version of the legend, the version that most people – and most historians outside Sidi Bou Said – would agree is closest to the truth. But as Mammati Fatma told me, "There is the truth of legends, and there is the legend of truths – which one do you prefer?" The people of Sidi Bou Said themselves are divided on what happened in their village six centuries ago: Some claim that Bou Said was really someone else – specifically, in fact, the French king St. Louis!

King Louis IX of France and his chevaliers led two crusades against the Arabs: The first, in 1249 against Egypt, ended in the king's humiliating imprisonment by a woman, Queen Shajarat al-Dur. King Louis's pride was injured, and he returned to his kingdom vowing to wage a second war against the Muslims. He set out for Tunisia in 1270. But the fate of his military campaign there was no better than the one in Egypt, for shortly after they landed on the shores of Carthage nearly all his troops were wiped out by cholera.

It is then, people say, that God's guidance brought the king, frustrated and broken-hearted, to a beautiful hilltop nearby where the air smelled of jasmine, where sunlight was tarnished by no sin, and where cypress trees and swallows danced day and night. Love healed the king's broken heart. He soon converted to Islam, the legend claims, changed his name to Bou Said, and spent the rest of his days on the hilltop in prayer and meditation. Impressed by his new life of piety and asceticism, it is said, Rome finally saw in him more than a worldly monarch, and canonized him upon his death. Thus did Louis IX come to be known in the land of the Franks as St. Louis.

For my great-grandmother, these legends were part of the reason that Sidi Bou Said was almost literally the gate of heaven. For me, though, the legends are unnecessary in the face of the great beauty of the site. Perched on a jagged cliff that cuts into the Mediterranean waters like the prow of an ancient galley, this small village of a few thousand residents overlooks one of the most beautiful bays in the world – the Bay of Carthage. For more than 400 years, writers and painters have come here looking for solitude, for new beginnings, for new shades and colors. In 1579 it was Miguel Cervantes, author of the epic masterpiece *Don Quixote*. In 1860 it was Gustave Flaubert, author of *Madame Bovary*, whose stay inspired his novel *Salammbô* (See *Aramco World*, September-October 1988); in the early part of this century it was Andre Gide, and such influential masters of the brush as Paul Klee and August Macke (See *Aramco World*, May-June 1991). Even today, Sidi Bou Said is home to one of Tunisia's foremost painters, Jellal Ben Abdallah.

An important chapter of classical history began only five kilometers to the south of Sidi Bou Said, in ancient Carthage, the Phoenician city founded in 814 BC by Queen Elissa-Dido. But in fact, long before Carthage was ever imagined, the Phoenicians were already using a lighthouse at Sidi Bou Said to guide their merchant ships along the coastline – the same lighthouse, built and rebuilt countless times, that later guided the Romans on their way to destroy Carthage, and eventually aided the barbarian Vandals, the Byzantines, the Arabs, the Spaniards, the Turks, the French, and even the Allied navies in World War II.

In 19 BC the Roman writer Virgil counted 240 steps that led his hero Aeneas from the beachfront to the lighthouse above. The steps number only 232 today, but they are still there, and still adorned with flower beds, succulents, palms and young fig trees. Though Carthage was ravaged and flattened at least twice as the price of its history and glory, neighboring Sidi Bou Said remained untouched, always in the shadow of time, never seeking fame, forever beautiful, its eyes on heaven.

Whereas Carthage is Phoenician and Roman in character, Sidi Bou Said is, heart and soul, a Muslim town. Its maze of narrow cobblestoned streets, its domed whitewashed houses, its walled gardens, its arched entry doors studded with arabesque designs, all underline a Muslim-Moorish heritage rooted in centuries long past, and frozen almost intact in time. The entire village is now a historical monument. It knows none of the ugly clutter of our century: no billboards, no neon signs, no gas stations, no shopping malls and not a single freeway. In fact, there was a time when no automobiles were allowed here, lest they offend the spirit of the place. Every house and every wall is milky white, as tradition requires. And against this whiteness of quenched quicklime stand the evergreen lushness of tall cypress trees and the crisp, neatly trimmed lines of thorny cactus beds. Early in the summer, Sidi Bou Said glows with the brilliant blossoms of the prickly pear, which look like sea anemones before you touch them. By July and through August, the village is drenched in the spectacular blushes of purple-red bougainvilea, bursting uninhibited from the mystery of walled gardens, or leaping in a mad downward rush from the wrought iron of elevated bay windows.

Every window and every door is blue, echoing, no doubt, the color of the sky and sea at the horizon. When an entry door is momentarily left open, you can catch glimpses of the colorful ceramic tiles, famous from Marrakesh to Tashkent, covering the floor of the walled garden. And then, of course, there is the venerable Cafe des Nattes, one of the landmarks of Sidi Bou Said. With its arched entryway and wide front staircase, this old institution would make a perfect setting for Mozart's *Abduction From the Seraglio*. Yet here, at dusk, while sipping the house specialty – very sweet mint tea with roasted pine nuts – you can hear not Mozart but the touching sounds of the *malut*, the distinctive music of Moorish Spain. Down the sloping street from the cafe you can still bargain your way to a handwoven Kirwanese or Berber rug in a poorly lit shop, or buy tiny cork-sealed bottles of rose, musk, amber and orange perfume from the local *attarn*, the perfumer, or his son.

Life in Sidi Bou Said still has its own rhythm – a rhythm that I knew well as a boy, but which, alas, is faltering today, partly under the daily stampede of foreign tourists, and partly because the bounty of the sea, the one element that for centuries guaranteed the livelihood of the majority of the villagers, is no longer reliable.

The day begins early. In the pre-dawn darkness, before the first call to prayer rings from the mosque, a line of shadows carrying squeaky-handled lamps descends the 232 steps from the village to the beach. The noise is subdued at first: a few coughs, a few mumbles; then gradually, as they approach the stone and gravel pier to which their wooden boats are tied, the shadows grow more vociferous and restless. "Pass the rope," "Watch the net," "Hold the handle" and "God bless this day" is all you hear in the short bustle that accompanies the boarding. And within minutes, the tiny flotilla of white and blue *flukas* – all of the same shape, all of the same size – roars away towards the rising sun. Twenty-five years ago, they numbered in the dozens, but now you can count the *flukas* on two hands. This may be the last generation of these harvesters of the sea.

By seven a.m. it is time for breakfast for those who remain on shore: not just a humdrum breakfast of cold cereal and milk, but an affair that takes time and demands patience. You can tell it is that time of day by the wonderful aroma that suddenly embalms the streets. First you go to the corner fritter man – the *ftairi* – and take your turn in line. From his freshly leavened dough he will make you several *ftiras* – Frisbee-shaped dough pieces stretched very thin in the middle and dipped quickly into boiling olive oil. The idea here is to "shock" the dough, not fry it, so that the delicate skin turns crispy brown, while the porous inside becomes chewy and tender at the same time. The stack of *ftiras* is then brought home and devoured while hot, with in-between bites of fresh purple figs just plucked from the garden. In autumn or winter, when fresh figs are not in season, whole dates or triangular slices of red, sweet oranges are a fine substitute. No tea, no coffee and no milk to drink, just a glass of water will do. And, oh, use your hands, please – no forks are allowed.

At midday in summer, Sidi Bou Said becomes a village of ghosts and echoes. The heat is crushing, the light blinding, and the streets, all but deserted, become playgrounds for twirls of hot air that seem to spring from the stony ground in quivering bursts of shimmering shadows. And in the silence of the narrow alleys every sound becomes an echo – the distant shrieking of sea gulls, the clicking of lonely traffic lights, the footsteps of women wrapped head-to-toe in their silky white *sifsari*, tending to their daily errands, oblivious of the heat.

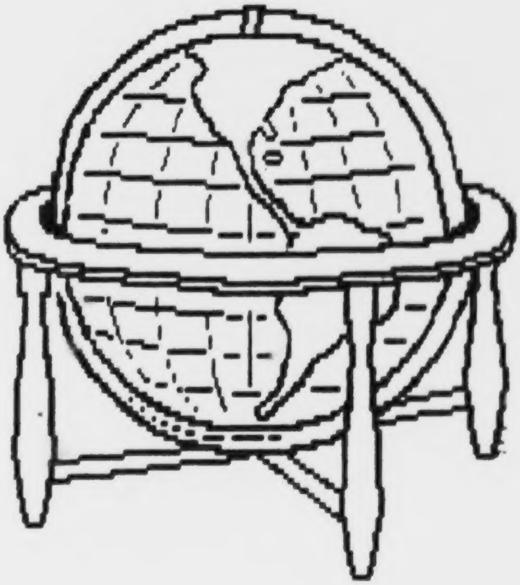
A few hours later, a strange transformation takes place, a cleansing act of nature that dispels the suffocating mugginess of the past hours. A refreshing breeze from the northeast breathes in. Trees shake and hiss, people awaken from their torpor, and then the entire bay gradually disappears in a thick veil of chilling fog. Heaven and earth become one in the little white village.

For a while, in this balmy, surrealistic interlude, the little mosque becomes the focal point of the village. Its tiny outdoor courtyard overlooking the bay is quickly filled with men assembling for the mid-afternoon prayer, the *asr*. As they kneel, the dark mass of the Djebel Bou Kornein, the Vesuvius of Africa, 16 kilometers across the water, begins to reemerge from the gray dampness – the first sign that the sun is on its way back.

Life is back to normal in Sidi Bou Said. At least, so the legends say....

Zain Bilkadi, a Tunisian-born research chemist, is working on a book on the medieval Arab petroleum industry.

'OUR RICH AND DIVERSE LANGUAGE HERITAGE: TAKING A LOOK AT 1992'



THE 1992 ANNUAL FALL CONFERENCE

SPONSORED BY

CONNECTICUT COUNCIL OF LANGUAGE TEACHERS

IN COOPERATION WITH THE

Classical Association of Connecticut
Connecticut Chapter of the AATG
Connecticut Italian Teachers' Association
Connecticut Chapter of the AATSP

Monday, October 19, 1992

Radisson Hotel & Conference Center, Cromwell, Connecticut

FALL CONFERENCE WORKSHOPS

A-7 STAGES IN SUPERVISION OR "THEY'RE NOT ALL THE SAME!"

Sharon Buckley-Van Hoek (Hartford Public Schools)

Just as in life, there are stages in professional development. Therefore, the purposes, approaches and techniques used in supervision vary according to the experience and skill-level of the individual being observed. This presentation will describe some of these differences.

A-8 SWITCH ON YOUR BRAIN POWER: INNOVATIONS IN TEACHING/LEARNING STRATEGIES

Gloria Marie Caliendo (Central Connecticut State University)

Recent Brain Research Theory and how it relates to the foreign learning will begin this session. Elements of learning styles/modalities, second language acquisition, and educational kinesiology will be presented with a focus on practical application to promote optimal learning in the classroom.

A-9 PROFICIENCY IN THE LATIN CLASSROOM [Sponsored by CLASSCONN]

Nancy Lister (Rockville High School)
James Robert Bergen (East Hartford High School)
Joyce Narden (Amity Regional Senior High School)

This workshop will focus on the nature of language proficiency and its implications for the teaching of Latin. A panel will address specific issues and concerns about proficiency in Latin. The session will then be opened to reactions and questions from participants. Latin teachers are strongly urged to attend and actively participate in this session.

SESSION B [11:15—>12:15]

B-11 DESTINOS: A VIDEO-BASED SPANISH COURSE THAT TAKES YOU THERE!

Thalia Dorwick (McGraw-Hill)

This session introduces *Destinos. An Introduction to Spanish*, a 52-episode video-based program developed with funding from Annenberg/CPB Project and WGBH (Boston). An overview of the 26 hour series will be presented as well as one complete episode. The supporting print materials (text, workbooks, etc.) and use of the series at various levels will also be discussed.

B-12 MOROCCO AND TUNISIA: CULTURAL DIVERSITY, CONTINUITY AND CHANGE

Ingrid Petty (Hall High School, West Hartford)

The presentation will offer an appreciation of the Maghreb culture and provide a better understanding of the social and political issues through Moroccan and Tunisian francophone literature. It will also include lessons and strategies which focus on teaching about diversity in the classroom.

B-13 MAKING CULTURE PROJECTS COME ALIVE

Lola Sagendorf (City Middle School, Naugatuck)

Incorporate imagination, research, cooperative skills and life experiences to transform a run of the mill project or term paper on a target country or culture into an involvement of all five senses.

MOROCCO and TUNISIA:

Cultural Diversity, Continuity and CHANGE

Ingrid B. Petty
William Hall High School
West Hartford, CT
October 19, 1992

Learning Outcomes

1. Understanding of the social and political issues in Moroccan and Tunisian literature.
2. Appreciation of the cultures of Morocco and Tunisia.
3. Ability to design lessons or units to include diversity of cultures.
4. Use of francophone literature.

Procedures: Teacher introduction (background information)
Student readings
Discussion and/or worksheets

Skills: Analyzing, critical thinking, processing information and vocabulary building

Concepts: Geography
History
Cultural Diversity
Islam (Muslim religion /Arab World)

Student Goals:
1. Students will understand why Moroccan and Tunisian cultures are different.
2. Students will apply their knowledge of current events and history to the discussion and interpretation of the readings.
3. Students will summarize the information to paint a "cultural" picture orally or in writing.

Materials: Excerpts, vocabulary sheets, maps and pictures

Activities:
1. Provide background information regarding the geography and history of Morocco and Tunisia.
2. Have students read aloud the literary selections.
3. Have students underline cultural indicators. (This can be used as a group activity.)
4. Have students share their findings and compare them.
5. Have students give an oral and/or written summary.
6. Have students act out scenes.
7. Have students draw conclusions about cultural differences.

Bibliography

Abouzeid, Leila. *Year of the Elephant* (Center for Middle Eastern Studies) University of Texas at Austin, 1989.

Belkhodja, Radhia. *Un conte tunisien* (Societé de Diffusion). Tunis, 1977

Bouche, Denise. *Histoire de la colonisation française* (Librairie Fayard). Paris, 1991.

Chekroun, Mohammed. *Jeux et enjeux culturel au Maroc* (Editions Oka). Rabat, 1990.

Chraïbi, Driss. *Une enquête au pays* (Editions du Seuil). Paris, 1981.
La civilisation, ma mère! (Editions du Seuil), Paris , 1972.

Jelloun, Tahar Ben. *L'enfant de sable* (Editions du Seuil). Paris, 1985.

Kitova, Dr. Vera. *Au pays du jasmin* (Société Tunisienne de Diffusion). Tunis, 1984.

Memmi, Albert. *The Colonizer and the Colonized* . Boston: Beacon Press, 1967.

Mernissi, Fatima. *Doing Daily Battle / Le Maroc raconte par ses femmes* (The Women's Press). 1988.

Mohamed, El Bernini. *La langue coupée* (Les Editions Maghrebiens). Casablanca, 1991

Source for North African literature:

Alison Baker/Le Fennec
The Academic Year in New York City
229 Sullivan Street, 4A
New York, NY 10012

The Five Themes of Geography

Location

Place

Human Enviroment
Interaction

Movement

Region

Découverte du Maroc en Rafting

Vocabulaire

dévaler	descend rapidly
l'oued, m.	temporary river due to spring rains
l'adepte	member of a group
le farniente	idleness
la randonnee à skis	cross-country skiing
delta-plane	hanggliding
la fonte de neige	melting of snow
bondir	leap
la falaise	cliff, sheer
alimenter	swell
le barrage	dam
4x4	four-wheel drive
s'effectuer	take place
le parcours	trek
le bivouac	tent
le tajine	Moroccan dish
arrimer	fold up
etanche	waterproof
le picotement aux creux de l'estomac	butterflies in one's stomach
l'ampoule	blister
la courbature	stiffness
le bleu	bruise
meubler	fill
le case-cou	dare-devil
pagayer	paddle
rebondir	bounce
ballotter	to get bumpy

DECOUVERTE DU MAROC EN RAFTING

par J. CLEMENT

écouvrir le Maroc autrement, en dévalant les oueds à bord d'un canot «le raft», c'est explorer des paysages inconnus des adeptes du farniente en cinq étoiles.

Emotions et sensations fortes garanties...

Trekking, randonnees a skis, parapente, deltaplane, le Haut-Atlas ne manque pas de ressources pour les adeptes du tourisme sportif. La toute derniere, le rafting, ne se pratique qu'au printemps, apres la fonte des neiges, quand l'oued Assif Ahanesal bondit d'impatience entre falaises et vallées avant de venir alimenter le lac du barrage de Bin El Ouidane.

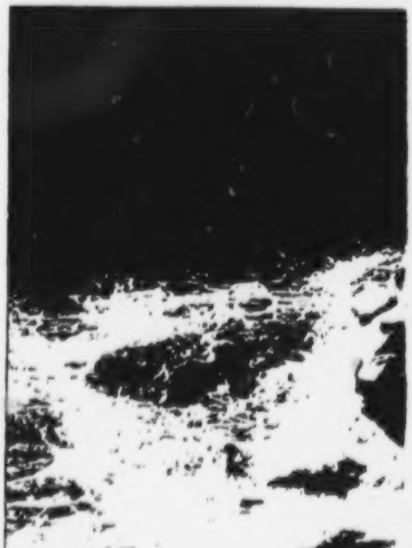
Le départ s'effectue de Marrakech en 4x4, jusqu'au village de Tilouguite dans la région d'Azilal. Ensuite, cinq heures de parcours a dos de mules, pour atteindre «la Cathédrale», lieu de bivouac, où un bon feu, un tajine et du thé brûlant, préparés par les bergers berbères, réconfortent les dos les plus endoloris.

Au matin, le bivouac replié est solidement arrimé dans des sacs étanches sur les canots gonflés à bloc. L'heure du départ a sonné et l'on embarque avec des picotements bizarres au creux de l'estomac. Il suffit de faire confiance au guide, de suivre ses consignes et ... de recommander son âme à Dieu.

Le reste, ampoules, courbatures ou bleus en tout genre, meublera les conversations du soir au coin du feu. Car pour descendre un «rapide» en rafting, il vaut mieux être un peu sportif, un peu cassecou et aimer l'eau glacée.

La descente commence assez calmement, rythmée par les consignes du guide. «Pagayez à droite», «attention à gauche !»

Le raft vient de rebondir sur un rocher qui le renvoie aussitôt sur un autre, plus gros. Ça commence à ballotter sérieusement ! les oueds



de l'Atlas sont aussi vifs que les chèvres qui escaladent les falaises et l'on se demande si la sensation persistante au creux de l'estomac est une manifestation d'angoisse ou de joie...

Deux minutes de répit, le temps d'apercevoir une bande de singes braillards qui ont tout à fait l'air de se payer votre tête, et c'est reparti de plus belle. Aveuglé de soleil, giflé d'eau glacée, on s'accroche aux consignes du guide comme à la bonne parole.

Ça remue de plus en plus fort et l'on ne sait plus où donner de la pagaie pour éviter les troncs d'arbre et les rochers embusqués dans l'oued.

Entre deux secousses, on a juste le temps d'admirer un petit village ocre, minuscules maisons imbriquées les unes dans les autres et accrochées miraculeusement à flanc de montagne.

Le torrent bringuebale le raft comme une coquille de noix, et il faut pagayer de plus belle pour se maintenir à flot. Un rideau de lauriers roses abrite les lavandières des regards indiscrets.

La rivière s'apaise au fond d'une gorge encaissée, entre deux falaises abruptes, complètement dénudées, pour rebondir en une série de cascades de plus en plus rapides. Cette fois, le petit creux dans l'estomac fait place à une véritable boule d'angoisse qui noue la gorge. Pas une seconde pour admirer le paysage, il faut pagayer, pagayer encore pour sortir de cet enfer d'eau violente, de caillasses et d'obstacles les plus divers.

Encore une chute que le bateau dévale tant bien que mal, et l'oued s'élargit enfin, serpentant entre les prairies qui descendent vers le lac de Bin El Ouidane. Le bivouac est en vue. C'est le moment de compter ses hématomes, somme toute superficiels : bien peu de choses à côté du plaisir de la découverte d'un Maroc à la nature sauvage, aux paysages vierges que peu de gens auront le privilège de connaître ❑

Tahar Ben Jelloun

L'enfant de sable

roman

Éditions du Seuil

« Ma mère mit dans un petit panier des oranges, des œufs durs et des olives rouges marinées dans le jus de citron. Elle avait un fichu sur la tête qui retenait le henné étalé dans sa chevelure la veille. Moi, je n'avais pas de henné dans les cheveux. Lorsque je voulus en mettre, elle me l'interdit et me dit : " C'est réservé aux filles ! " Je me tus et la suivis au hammam. Je savais que nous devions y passer tout l'après-midi. J'allais m'ennuyer, mais je ne pouvais rien faire d'autre. En vérité, je préférais aller au bain avec mon père. Il était rapide et il m'évitait tout ce cérémonial interminable. Pour ma mère, c'était l'occasion de sortir, de rencontrer d'autres femmes et de bavarder tout en se lavant. Moi, je mourais d'ennui. J'avais des crampes à l'estomac, j'étouffais dans cette vapeur épaisse et moite qui m'enveloppait. Ma mère m'oubliait. Elle installait ses seaux d'eau chaude et parlait avec ses voisines. Elles parlaient toutes en même temps. Qu'importe ce qu'elles disaient, mais elles parlaient. Elles avaient l'impression d'être dans un salon où il était indispensable pour leur santé de parler. Les mots et phrases fusaient de partout et, comme la pièce était fermée et sombre, ce qu'elles disaient était comme retenu par la vapeur et restait suspendu au-dessus de leurs têtes. Je voyais des mots monter lentement et cogner contre le plafond humide. Là, comme des poignées de nuage, ils fondaient au contact de la pierre et retombaient en gouttelettes sur mon visage. Je m'amusais ainsi ; je me laissais couvrir de mots qui ruisselaient sur mon corps mais passaient toujours par-dessus ma culotte, ce qui fait que mon bas-ventre était épargné par ces paroles changées en eau. J'entendais pratiquement tout, et je suivais le chemin que prenaient ces phrases qui, arrivées au niveau supérieur de la vapeur, se mélangeaient et donnaient ensuite un discours étrange et souvent drôle. En tout cas, moi, ça m'amusait. Le plafond était comme un tableau ou une planche d'écriture. Tout ce qui s'y dessinait n'était pas forcément intelligible. Mais, comme il fallait bien passer le temps, je me chargeais de débrouiller tous ces fils et d'en sortir quelque chose de compréhensible. Il y avait des mots qui tombaient souvent et plus vite que d'autres, comme par exemple : la nuit, le dos, les seins, le pouce..., à peine prononcés, je les recevais en pleine figure. Je ne savais d'ailleurs quoi en faire. En tout cas je les mettais de côté, attendant d'être alimenté par d'autres mots et d'autres images. Curieusement, les gouttes d'eau qui tombaient sur moi étaient salées. Je me disais alors que les mots avaient le goût et la saveur de la vie. Et, pour toutes ces femmes, la vie était plutôt réduite. C'était peu de chose : la cuisine, le ménage, l'attente et une fois par semaine le repos dans le hammam. J'étais secrètement content de ne pas faire partie de cet univers si limité.

Il y eut une fois une dispute entre deux femmes à cause d'un seau d'eau ; elles avaient échangé des insultes où ces mots revenaient souvent à voix haute. Là, ils tombèrent comme une pluie et je me faisais un plaisir de les ramasser et de les garder secrètement dans ma culotte ! J'étais gêné et j'avais peur parfois que mon père se chargeât de me laver comme il aimait de temps en temps le faire. Je ne pouvais pas les garder longtemps sur moi car ils me chatouillaient. Lorsque ma mère me savonnait, elle était étonnée de constater combien j'étais sale. Et moi je ne pouvais pas lui expliquer que le savon qui coulait emportait toutes les paroles entendues et accumulées le long de cet après midi. Quand je me retrouvais propre, je me sentais nu, comme débarrassé de frusques qui me tenaient chaud. Après j'avais tout le temps pour me promener comme un diable entre les cuisses de toutes les femmes. J'avais peur de glisser et de tomber. Je m'accrochais à ces cuisses étalées et j'entrevoyais tous ces bas-ventres charnus et poilus. Ce n'était pas beau. C'était même dégoûtant. Le soir je m'endormais vite car je savais que j'allais recevoir la visite de ces silhouettes que j'attendais, muni d'un fouet, n'admettant pas de les voir si épaisses et si grasses. Je les battais car je savais que je ne serais jamais comme elles ; je ne pouvais pas être comme elles.

Year of the Elephant

A Moroccan Woman's Journey Toward Independence

and other stories

by Leila Abouzeid

Translation from the Arabic
by Barbara Parmenter

Introduction
by Elizabeth Warnock Fernea

Modern Middle East Literature in Translation Series
Center for Middle Eastern Studies
The University of Texas at Austin
Austin, Texas 78712

Before the bus departed from Rabat, a man with a stubbly beard and handkerchief wrapped round his head climbed on board singing in an ugly voice at the top of his lungs and banging a cymbal. As the engine rumbled to a start, he walked down the aisle collecting coins in the cymbal. Only when we were actually underway did he open the rear door and jump out into the road.

We stopped again in Kenitra where a water vendor sold us drinks from his large brass jug. After Kenitra we entered the Gharb plain and crossed its river, well-known for its yearly floods. Tree-lined farms and orange orchards followed one after another until we arrived in Souk al-Arba. There we left the bus, which with its remaining passengers continued on towards the frontier and Tangier.

Stepping off, we looked around and saw the market in the distance. As we crossed the dusty ground, mule-drawn carts carrying market-goers overtook us. A Land Rover with the Aspro trademark drove through the throng belting out loud music. It was followed by a trail of dust and a crowd of children, hoping to be given the Aspro hats the Land Rover distributed and racing as fast as their legs could carry them. The children ran beside the Land Rover until it reached the market, then ambled slowly back, Aspro caps on their heads, to find us still walking. Inside the market, the sun poured fire, its flames mixed with dust; yet people were going about their business with remarkable enthusiasm, as if heat and dust were the market's main pleasures. What an assortment of characters we found there! A veiled woman selling insecticides with eloquent speeches. I can still picture her clearly in my mind, for I had always thought eloquence and illiteracy incompatible. A sweet-seller pushed his way through the throng shouting "A Moulay Driss,"[2] and another hawker draped in a colored blanket peddled his wares to interested buyers. Walking on, we found ourselves in front of a spice merchant's tent where an elderly woman was buying black beads. The spice merchant wore golf trousers and a turban of shiny yellow silk. "That won't cover the price, mother," he told her, lifting his turban and wiping his bald head with his left hand. Faqih and I both saw its sixth finger and exchanged glances.

---

[2] chant to call children to the candy seller

The woman handed back the beads. "Listen, Rahal," she said. It was our man. "Eighteen and that's it." He wrapped the beads in paper torn from a school notebook, took the woman's money and turned to us. I beckoned him closer and he bent, stretching his torso over a rack of spices.

"We have been sent to you from Casablanca," I said.

He straightened up. "See that fig tree? Wait for me there."

In the tree's shade we ate our food, enjoying the western breeze and filling our eyes with the market's movement and colors until the sun lowered and the crowds began to disperse.

The market was empty when Rahal appeared behind his mule. We followed him, walking east through harvested fields where bales of straw and disparate piles of wheat were scattered. Carts passed, taking market-goers home, and the world around us took on the soft glow of twilight. The evening stillness echoed the distant bleating of sheep and manifested the majesty of the Creator, dissolving the anxieties of politics. Around us the land extended as if it were an unbounded sea with Faqih, Rahal, myself, and the mule, spirits from another world.

"We've arrived." It was Rahal speaking, detaching me from my meditation and pointing to a white house enclosed by a cactus hedge. Three dust-caked dogs and a group of children came rushing towards us. Rahal ordered the dogs to be quiet and the children to greet us. The children kissed our hands and the dogs stopped barking, lowering their heads as they walked back to the house at the head of our small procession.

The door of the house was wide and its large courtyard dirt-covered, sprinkled with water and surrounded by rooms giving the appearance of shops in the village market. Off to one side was a clay oven and a halter with fodder in it. As we entered, a woman with a baby on her back came to greet us, bowed, stretched her fingertips towards us then touched her lips with them. She helped Rahal unload his mule, then gathered up our *djellabahs*. I watched her taking Faqih's. She showed no surprise, as if this was not the first time she had encountered a man in woman's clothing.

We ate dinner on the roof to escape the heat of the house. The moon lit the night sky and a single star shone. We sat in silence until Rahal spoke. "We'll take our tea when we have Independence. And anyway, it hasn't killed us to do without it." We had forbidden ourselves tea as part of a boycott of French products. Later we formed a committee, Roukia, Safia, my husband and I. When we heard the Friday call to prayer, we opened the holy book in front of us and took the pledge not to drink tea until the French left. We would have observed the boycott in any event, but the ritual served to reassure our hearts.

"So, have we died without it?" asked Rahal.

No, we hadn't. The sky was a quilt of stars. Faqih reclined on a sheepskin staring at oleander blooms and distant trees across the fields, highlighted in the moon's glow. Rahal and I watched him out of the corner of our eyes. "Things will get better," said Rahal. "You'll see."

Silence enveloped us again, broken only by a symphony of crickets in the warm serenity of that great evening. From a distance came the sound of barking, which was answered by Rahal's dogs.

"Foreigners rule my country," Faqih said bitterly, "and I run from one to the other while crickets sing and flowers shimmer in the moonlight."

We said nothing more and what seemed like a long time passed before Rahal stood and we followed suit. We left the house and Rahal brought the mule, helped Faqih to mount, then mounted in front of him and the two men departed. Standing by the cactus hedge, we watched them go, the woman holding her baby on her hip, until they melted into the fields.

The *sheikh* and I walk out of the shrine to find night fallen and rain coming down.

"Do not forget," he says as I am leaving.

"Forget what?" I don't remember that we have agreed on anything.

"Spinning wool," he reminds me.

"Oh, yes, of course."

Leaving him to lock the door of the shrine, I walk slowly through the rain, while around me everyone is either running or seeking shelter from the downpour.

Hajj Ali, Faqih, Rahal, his wife and so many others. Safia, Roukia, Walter. I met them on the long trek to Independence and grew to love them all. What a time that was! A time that will never come again. They all disappeared with the end of colonization. No, that's not entirely true. I saw Hajj Ali; Faqih and Roukia visited me in Rabat, saw how badly my husband behaved and never returned. Now no one asks after me. How could they know? And even if they did know, would they come to see me in this abyss now that they are *sheikhs*, *caids*, and *pashas*.

That night we stayed on the roof until at dawn we saw Rahal returning. "Faqih has escaped," he told us when he came inside. He looked at his pocketwatch. "He should be in Tangier by now."

Faqih would return to visit Tangier after it once again passed into Moroccan hands, and the customs house at the old border had decayed into a rat-infested ruin. But on the morning that Rahal returned without him, my heart ached and fear hounded me as I made my way to Casablanca alone. To tell it truthfully, I didn't believe he would ever come back. When his wife came to see me, I reassured her. "Don't worry, Roukia, the Sultan will return and the occupation armies will depart." In my own mind, however, I had many doubts.

After that, Roukia and I organized strikes, collected donations, and learned to read and write. And on a day I'll never forget, we burned Pinhas's shop.

On that morning we went out in our black *djellabahs*. In those days, we wore black to mourn the Sultan's exile, waiting for his return when we would dress in white like strutting doves. I carried a straw basket with a bottle of benzene hidden inside. It was our duty to attack the agents of colonialism. We had warned Pinhas, yet he continued to sell cigarettes. We found the Spanish alley crowded with women, buying and selling, and crates of vegetables on the pavement. We stopped in front of a woman selling lettuce and procrastinated in our bargaining. Pinhas was not far away, his hat just showing behind *Le Petit Morocain*. We crossed over to his shop and walked inside. He lowered the newspaper to reveal his bearded face.

"I'd like to see that satchel," Roukia said. He moved the ladder and climbed up to retrieve it. I grabbed the bottle's neck, pulled out its cork, and tipped it over, spilling benzene into the basket. I lit a match, threw the basket in amidst the boxes and bags, and raced out of the shop behind Roukia. Her huge body seemed to pluck itself from the pavement and propel itself forward in a single mass while my own light frame flowed like wind hardly touching the ground at all. We ran a good distance, but a group of girls called to us, "Keep running or they'll catch you!" I turned and saw them pouring after us. One of them caught up and grabbed my *djellabah*'s hood but it tore off in his hand. I stumbled on a large basket, entangling my foot in its handle, and had to continue running with it until I found an alley. In the alley I paused to catch my breath. To the left stood a cart holding bowls and a pot of boiling snails, and behind it a spice shop and a restaurant selling *harira* soup. To the right a door stood slightly ajar. I pushed the door open to let myself in, then locked it behind me. In the courtyard I found a group of women peeling vegetables.

"I'm a guerilla fighter" I told them.

The women quickly gathered around me, hid my *djellabah* and the basket I had dragged in, then took me upstairs. Peering through a window grill, I could see my pursuers, Pinhas among them, with a police dog. They were holding a piece of cloth to the dog's nose—the hood of my *djellabah*. I turned to the women. "I have to leave." They implored me to stay and I returned to the window. The men were blocking the alley as a crowd formed behind them. The dog was trotting in circles, sniffing here and there as if he had lost his mind. His handler cursed and dragged the dog away, the other men following.

"That dog's a fool," I said to the women in disbelief.

"How could the poor dog track anything in the middle of all those smells, snails, *harira*, spices!" repied a woman. We laughed boisterously, drowning out our anxiety.

I dressed in one of their *djellabahs*, left mine with them, and departed. I never saw them again.

Roukia was in the apartment when I returned and we told each other our stories in great excitement. What a woman! Much more capable than her husband, and by far more steady. God sent them both to me to start me on the road to all I accomplished. After I helped burn Pinhas's shop, missions came to me one after another, missions I carried out alone. If my grandmother had returned from the dead and seen me setting shops ablaze, delivering guns, and smuggling men across borders, she would have died a second death. Had all that even been in my own imagination, let alone my grandparents? May God have mercy on them, they prepared me for a different life, but fate made a mockery of their plans.

"No, I won't kill anyone," I told him one evening.

"They've assigned you a new mission. Your last success has proven you're ready." A smile of satisfaction flickered over the darkness of his face.

"What is it?" I asked impatiently.

"Guns," he replied with his customary terseness.

"No, I won't kill anyone."

My words angered him. The smile melted off his face and disgust coated its darkness. "Who said anything about killing?" he said in the same terse tone. "Killing is for men."

"Then we're agreed on that," I said, relaxing.

He kept silent for a long time, waiting for his anger to subside, then took a breath and said affectionately as if to make amends, "They want you to deliver guns to Khemisset."

"That I will do."

He loaded me down with instructions and information, leaving my mind overwhelmed by anxiety. I felt as if I were reliving the day of the fire. I spent the night seeing nothing but the police dog and Pinhas suspended on his ladder and the basket exploding like a bomb. Then I remembered the basket in which I caught my foot and laughed.

"What are you laughing about?" he asked.

My laughter grew louder, piercing the dark. "I'm remembering the day my hood flew off and I entangled my foot in a basket."

"Tomorrow, watch where you put your feet," he replied, not laughing. I said nothing more and passed the remainder of the night praying for success on the next day's mission.

I woke up in the morning with my head burning and the floor swaying beneath me. I fastened my belt, slipped the pistols wrapped in cloth inside my blouse and recalled my grandfather speaking of Asma, who took food to the Prophet Mohammed and to her own father Abu Bakr, when they were hiding from their enemies in a cave during their flight from Mecca to Medina. "She tore her belt in two, fastened one part around herself, tied the other around her provisions, then slipped out of Mecca." He would pause and take a long breath, while I pondered his nose. As he praised the Prophet and commended his companions, my gaze would shift to his beard which swayed as he spoke, its movement slowly lulling me to sleep and casting a fine thin veil over the image of Asma, which would form in my mind while listening to my grandfather's narration.

The comparison shook me and made me realize that the struggle has been the same down through the centuries, in that women, too, have always taken their part in it.

Riding the bus to Khemisset, I felt nauseous, as if I had spent the previous night at a wedding party. I nodded off, woke again, forgetting where I was. I thought Faqih was at my side, and then cursed the devil.

I had arrived in Khemisset and walked a long way when I heard shouting behind me in French. I turned around to see soldiers jumping from a military truck. Have they tracked me down from Casablanca? I touched the pistols, but the soldiers passed by and headed for a French cafe, laughing and yelling.

I let out my breath and continued walking, twice inquiring about the address. As I approached my destination, I spied a large gathering in front of the building and several police cars stopped in the street. I felt for the pistols again, then asked a tattooed woman what was happening. The *fida'yiin* had killed a man, she said, and the police were searching everyone in the area.

d^{r} vera kitova

au pays du jasmin

SOCIETE TUNISIENNE DE DIFFUSION.

MES AMIS EN TUNISIE

Pour décrir un pays
il ne suffit pas de s'y rendre,
de le connaître, d'y séjourner.
Il faut l'aimer
d'amour tendre.
Ouvrir sur ses jardins
des grandes fenêtres
pour sentir les parfums de ses fleurs
et respirer à pleins poumons
l'atmosphère ambiante des passants
qui flanent dans ses rues.
Il faut y descendre
pour serrer les mains des bonnes gens.
Et se remplir du vent caressant
de l'espoir, de l'amitié.
Mieux coller aux choses qu'on connait
pour mieux aimer.
L'on doit voler un bout de soleil,
un brin d'étoile,
un zest de vie
pour arroser les herbes qui longent les rivières
ou accrochées aux arbres porteurs de fruits
en quête de nouvelles amitiés,
des cœurs en forme de guirlandes.
Je vole un bout d'étoile filante
et tisse fébrilement un ouvrage
fait de rêves bleus,
de merveilleux silences,
de quiétude et confiance
en mes nouveaux amis
que je découvre ici
et que j'apprends à connaître
et à aimer en Tunisie.
Pour eux, j'ai toujours dans le cœur
un bout de soleil,
un brin d'étoile,
un zest de vie.

Au pays du jasmin

(Vocabulaire)

L'envoûtement

jadis	autrefois, dans le passé
millenaire	qui a mille ans au moins
l'envoûtement	fascination, état de charme mystérieux
le jasmin	fleur jaune ou blanche très odorante
éblouissant	merveilleux, brillant
d'emblée	du premier coup, aussitôt
mirer	refléter
en gestation	en état de grossesse
inlassablement	de façon qu'on ne peut pas lasser
le croisement	endroit où se coupent plusieurs voies

Le parfum de jasmin

la bouffée	souffle rapide et léger
étalé	exposé pour la vente
le ronron	bruit sourd et continu
le ruisseau	petit cours d'eau
émaner	se dégager d'un corps (odeur, lumière)
engloutir	avaler gloutonnement
le délice	plaisir extrême

L'ENVOÛTEMENT

J'aime ce pays
baigné de tant de soleil,
bercé par tant de rêves.
Exposé aux vents du carrefour.
Un pays de jadis, millénaire.
Un point.
Un bref éclair dans l'obscurité du temps.
Mais une présence de toujours.
J'aime les gens de ce pays,
ouverts à tous les courants,
au sourire large, à la joie communicante.
Au jasmin,
caché au fond du cœur,
à l'âme voilée de tant de mystères…
Et pourtant accueillante.
J'aime les beautés multiples de ce pays
peints par des pinceaux géants :
le vert profond de ses vallées,
le bleu et blanc éblouissants
de ses maisons.
Et d'emblée
je les admire.
Et me mire en eux comme dans un miroir.
J'aime le ciel bleu et sans nuages,
la caresse pressante de la brise matinale.
Le désir ensoleillé qui s'ouvre à la vie.
La belle page d'un jour
qui fixe la mémoire à jamais.
Le salut amical de « Slah Al Khir »
Le bout de la pensée en gestation.
Le souvenir lointain de Carthage
et les chants, que répètent ses collines
inlassablement.
Et chaque jour c'est l'envoûtement
au fond du cœur, au fond des yeux.
Et comme jadis, au croisement
des temps perdus et du bonheur
on prend le goût de tout se dire
De tout refaire au bon moment.
On prend le goût d'un meilleur vivre
en cette Tunisie
de notre temps.

LE PARFUM DE JASMIN

Un nuage bleu infiltré de blanc
Le sourire matinal plein de promesse.
Une traînée de parfum se faufile
entre les vagues de la journée,
les obligations, le travail
ou la tristesse.
Le parfum de jasmin
comme bouffées de pipe au coin de repos.
Comme les songes lointains
émergés en surface.
Une chanson de demain,
un soupir très profond
de ces terres étalées au pied de Carthage.
Le parfum de jasmin
comme un vol d'oiseau
si léger, si subtil et à peine perceptible.
Souvenir lointain,
le ronron de ruisseau,
la voix d'un ami oublié,
mais fidèle.
Ou bien c'est encore plus profond en soi
résistant aux orages et aux vents des siècles.
Résistants au froid des âges
le jasmin, il est là,
émanant du fond de la nation même,
englouti tel un trésor dans les âmes à jamais.
Par chemins si bizarres,
son parfum nous arrive,
évoquant les souvenirs des cités pittoresques,
rappelant la magie de la langue et des rites,
la beauté d'un pays
aux rivages magnifiques.
Rappelant les délices
d'une rencontre subite,
la tendresse du soleil,
la verdure des jardins
Une branche de jasmin
c'est le meilleur guide
pour la vie, baignée de beauté
dans la paix au soleil.

Morocco

The culture box contains the following realia which should be distributed to the students prior to the slide show. During the slide presentation call on students who have a specific object which relates to a particular slide. Encourage students to describe the item, to comment or ask questions. At the end of the presentation have students summarize either orally or in writing their observations or have them compare the items or lack thereof with those of their own culture.

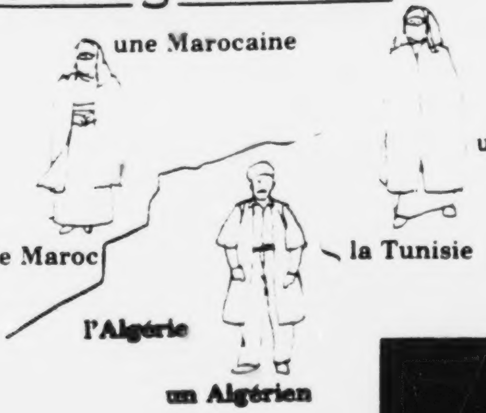
newspapers
currency
postage stamps
national flag
tambourine
drum
ceramic vase with Berber insignia
ceramic plate - arabesque pattern
ceramic plate- geometric pattern
silver teapot
tajin
couscous
metal mirror
metal box
leather billfold
leather bag
babouches (slippers)
caftan
jellaba (loose garment)
taquia (skull cap)
Berber necklace
mascara container made of bone
henna
henna patterns
block of salt
wool (unprocessed)
painted wood
carved wood
Koran
Koran container (metal)
cassette of Koran recitations
cassette of Moroccan wedding music
Berber rug
Berber cushion

Tunisia

The culture box contains the following realia which should be distributed to the students prior to the slide show. During the slide presentation call on students who have a specific object which relates to a particular slide. Encourage students to describe the item, to comment or ask questions. At the end of the presentation have students summarize either orally or in writing their observations or have them compare the items or lack thereof with those of their own culture.

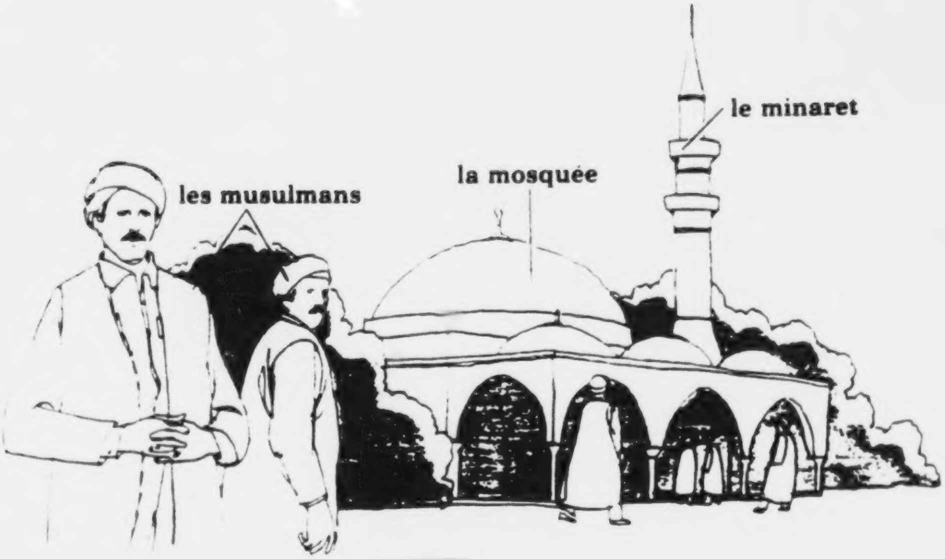
newspapers
currency
postage stamps
national flag
Roman vase
Punic oil lamp
bark of a cork tree
sandrose
plant used as toothpick
mortar and pestle
fish (symbol of good luck)
Fatima's hand (symbol of good luck)
small bird cage
paper mask (female)
paper mask (male)
puzzle of a mosque
prayer rug
paper model of a mosque
book on a medina
coloring books in Arabic
sign with Arabic writing (Koran)
book of Roman mosaics
camel made of olive wood
man's clothing
Berber scarf
Touareg scarf
caftan
drum
metal bracelet
harissa (carton)

Les Maghrébins



Vocabulaire

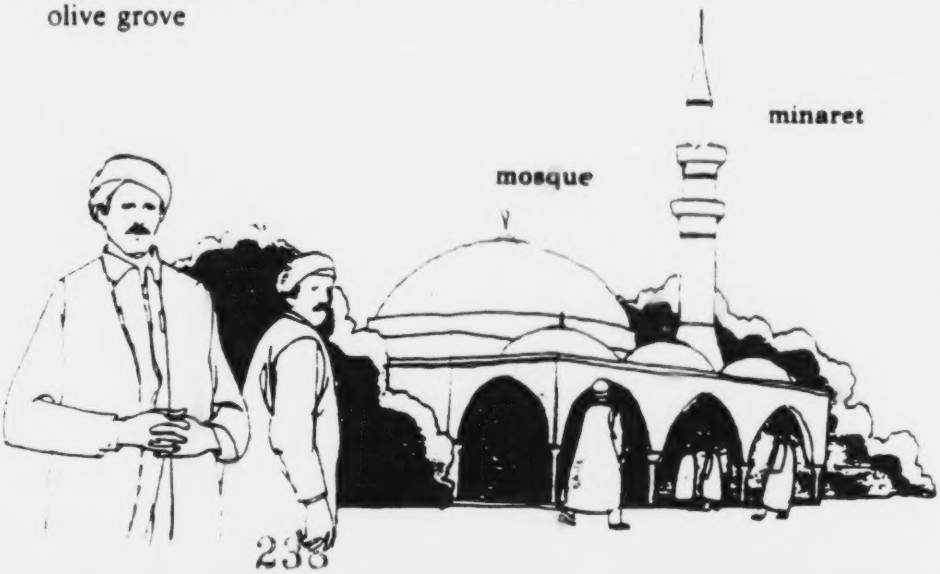
le souk



MCGRAW-HILL. FRENCH - CONNAISSANCES

GLOSSARY OF ARAB AND BERBER WORDS

Aïn	source
Atai benaana	mint tea
Bab	monumental gate
Babouche(s)	Moroccan slipper(s)
Baraka	divine protection
Bstila (or Pastilla)	stuffed pancake
Caftan	sophisticated cassock-like woman's dress
Couscous	semolina
Foum	narrow pass, gorge
Hammam	bathing establishment
Ibn	son of
Imam	religious leader
Jebel (Jbel, Djebel)	mountain
Jellaba	men's garment, shapeless, with sleeves and hood:
Kasbah	citadel (in the north): fortified house or granary (in the south)
Ksar (plural: ksour)	fortified village
Maghrib or Maghreb	where the sun sets, i.e. Northwest
Medersa (Medresa, Medrassa)	Moslem law and theological college
Medina	medieval part of a city
Mihrab	alcove-type recess in a mosque
Moulay	sovereign
Oued	river
Riad	patio or palace garden
Ribat	fortified monastery or gathering before a holy war
Salaam	peace, used as greeting
Souk or suk	trading-place (in a medina): market day (in small country towns)
Tajin (plural: touajen)	meat dish cooked slowly in sauce
Tarboosh	red fez
Zankat (or Zenkat)	street
Zellig	Moorish decorative tile
Zitoun	olive grove



Exercice 1 Des immigrés de l'Afrique du Nord

Complétez.

1. Farida habite Paris mais elle est d'Algérie. Elle est ______ .
2. Mohammed habite Marseille mais il est du Maroc. Il est ______
3. M. Haddad habite la banlieue de Paris mais il est de Tunisie. Il est ______

Exercice 2 Les pays arabes de l'Afrique du Nord

Choisissez.

1. Les pays d'Afrique du Nord sont des pays arabes. La plupart des habitants de ces pays pratiquent la religion ______ .
   a. catholique b. protestante c. musulmane
2. Les juifs vont à la synagogue. Les musulmans vont à ______ .
   a. l'église b. la mosquée c. la synagogue aussi
3. La tour d'une ______ est un minaret.
   a. église b. mosquée c. synagogue
4. Le grand marché dans les villes arabes s'appelle ______ .
   a. la mosquée b. le souk c. le minaret

Exercice 3 Richard est allé au Maroc.

Richard a visité un souk.
Voici une photo qu'il a prise.
Dans le souk, il a vu des femmes.
Voilà les femmes qu'il a vues.
Elles sont **voilées.**

Répondez.

1. Qui est allé au Maroc?
2. Qu'est-ce qu'il a visité au Maroc?
3. Qui a-t-il vu dans le souk?
4. De quoi a-t-il pris une photo?
5. Tu vois la photo qu'il a prise?

Conversation

Des figues avec du café?

Farida est d'origine algérienne. Ginette est française.

Farida Où sont les figues que j'ai achetées?

Ginette Les voilà. Avec les dattes.

Farida Ah, bon! Nous prenons toujours des figues et des bananes pour le petit déjeuner.

Ginette Des figues avec du café?

Farida Mais nous ne prenons pas de café.

Ginette Ah, c'est vrai! Les Arabes aiment le thé à la menthe, n'est-ce pas?

Farida Pendant la journée, oui. Mais pour le petit déjeuner nous buvons du petit-lait.[1]

Ginette Du petit-lait! Pouah!

Exercice 1 Complétez.

1. Farida est ______ et Ginette est ______ .
2. Farida a acheté des ______ .
3. La famille de Farida prend des figues et des bananes pour ______ .
4. Les Arabes ne prennent pas de ______ .
5. Ils aiment ______ .
6. Pour le petit déjeuner ils boivent du ______ .

Exercice 2 Qui est algérien?

Formez des questions basées sur les mots en italiques.

1. *Farida* est d'origine algérienne.
2. Elle a acheté *des figues*.
3. On a mis les figues avec *les dattes*.
4. *La famille de Farida* prend des figues pour le petit déjeuner.
5. Ils prennent *des bananes*.
6. *Les Arabes* aiment le thé à la menthe.
7. Les Arabes boivent *du petit-lait* pour le petit déjeuner.

---

[1] **petit-lait** *whey*

Lecture culturelle

Fille d'Algériens

Deux lycéennes sont assises à la terrasse d'un café. Ginette pose des questions à Farida, une amie maghrébine qu'elle a connue au lycée. Farida est une immigrée d'Algérie. En France il y a plus de quatre millions d'immigrés. Les immigrés viennent d'autres pays d'Europe, d'Asie et d'Afrique. La plupart des immigrés viennent des pays d'Afrique du Nord. On les appelle des Maghrébins. De tous les Maghrébins, les plus nombreux sont algériens.

Ginette Farida, quand est-ce que votre famille est venue en France?

Farida Mon père est venu seul en 1973 et il a trouvé du travail près de Paris. Nous autres, ma mère, mes six frères et sœurs et moi, nous sommes venus en 1976.

Une pâtisserie tunisienne à Paris

241

EST COPY AVAILABLE

Ginette On parle francais ou arabe chez vous?

Farida On parle les deux langues, mais Maman et Papa parlent presque toujours l'arabe.

Ginette Tu aimes les classes au lycee?

Farida Ah, oui. Beaucoup. A l'école mes sœurs et moi nous nous sentons egales aux garçons. Nous sommes musulmans, tu sais. D'après notre religion il y a des activités qui sont defendues aux filles.

Ginette Dis-moi. Quelles sortes d'activités?

Des immigrees a Dreux

En Algerie

Des lyceennes en Tunisie

Farida Dans les pays d'Afrique du Nord, surtout dans les petits villages, les femmes se voilent dans la rue. Les filles ne sortent pas beaucoup. Et avant le mariage, les filles ne s'associent pas avec les garçons.

---

nous nous sentons egales *we feel equal* **defendues** *forbidden*

Ginette Ici en France, c'est bien différent, n'est-ce pas?

Farida Ah, oui. Les coutumes[1] en France sont bien différentes. Mais chez nous, nous gardons beaucoup de nos coutumes. Par exemple, mon père est assez sévère avec tous les enfants, mais surtout avec mes sœurs et moi.

Ginette Je vois que tu ne portes jamais de jeans. Tu n'aimes pas?

Farida Ce n'est pas que je ne les aime pas. Mais mon père défend les jeans et les pantalons trop serrés.[2]

Ginette Vous avez la télé chez vous?

Farida Ah, oui. Et nous regardons beaucoup de programmes. Mais je sais que vous les Françaises vous adorez la musique de jazz et tout ça. Chez nous, nous n'écoutons jamais de jazz ni de rock.

Ginette Est-ce que tes frères ont plus de liberté que tes sœurs et toi?

Farida Ah, oui. Par exemple, l'année dernière nous avons passé deux semaines en Algérie. Je suis restée tout le temps chez ma tante. Mes frères, au contraire, sont sortis avec leurs amis. Ils sont allés au souk et à la plage. Mais, tu sais, ma tante habite un tout petit village. Dans les villes des pays maghrébins, la vie a beaucoup changé. Il y a des femmes qui travaillent maintenant et dans les écoles primaires et supérieures il y a des classes mixtes.

Exercice 1 Répondez.

All exercises may be done orally and/or in written form. Do not hesitate to do some exercises with books closed.

1. Est-ce que Ginette et Farida sont en France ou en Algérie?
2. D'où est Farida?
3. Combien d'immigrés y a-t-il en France?
4. D'où viennent-ils?
5. D'où vient la plupart des immigrés en France?
6. Comment est-ce qu'on appelle les habitants d'Afrique du Nord?
7. De tous les Maghrébins, qui sont les plus nombreux?

Exercice 2 Donnez une phrase pour décrire chaque sujet.

1. le père de Farida en 1973
2. le reste de la famille
3. la langue qu'on parle à la maison
4. l'opinion de Farida de son école
5. les filles et les garçons dans la famille de Farida

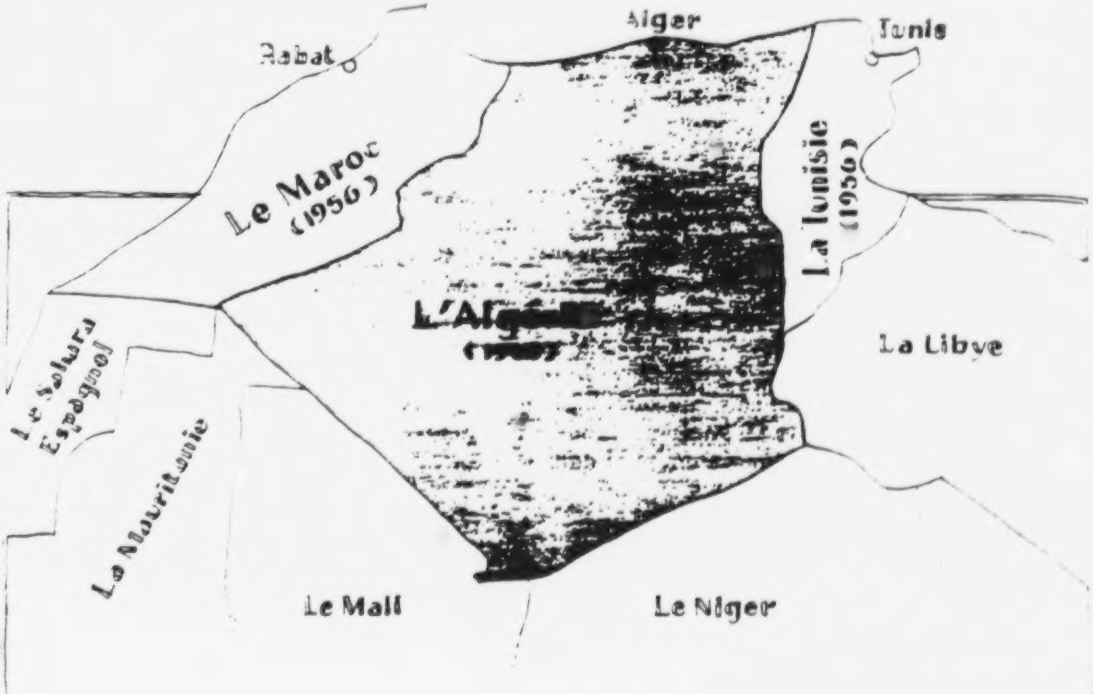
Exercice 3 Vrai ou faux?

1. Farida aime porter le blue-jeans et elle le porte toujours.
2. La famille de Farida regarde la télévision.
3. Ils écoutent toujours de la musique de jazz ou du rock.
4. Les garçons des familles musulmanes ont plus de liberté que les filles.
5. Quand Farida a rendu visite à sa tante en Algérie, elle est sortie souvent.

---

[1] **les coutumes** *customs* [2] **serrés** *tight*

Activités



1 Regardez la carte de l'Afrique du Nord.

- Quels sont les pays voisins de l'Algérie?
- Quelle est la capitale de chaque pays maghrébin?
- En quelle année est-ce que chaque pays maghrébin a reçu son indépendance de la France?

Le souk a Tunis

Chaouen une petite ville au Maroc

Une mosquee a Fes au Maroc

2 Voici des photos des pays maghrebins.

- Est-ce que vous voyez le souk?
- A Chaouen, est-ce que les rues sont grandes ou etroites?
- Est-ce que la mosquee est belle?
- Ou est la mosquee?
- Voyez-vous beaucoup de femmes voilées?

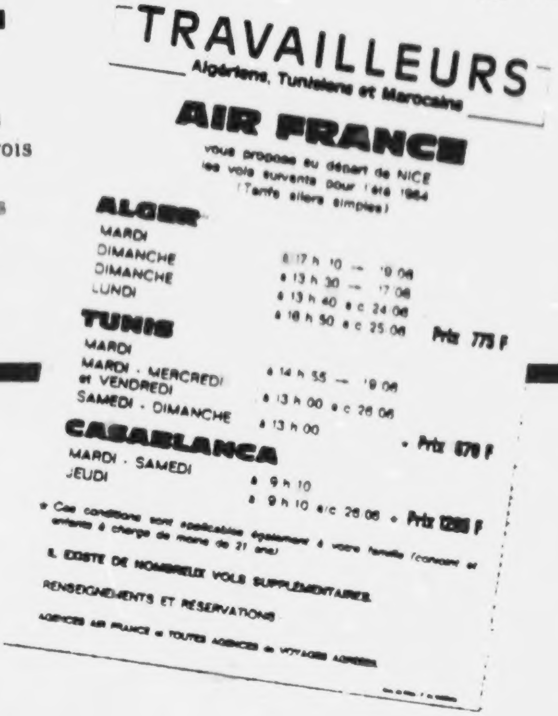
3 Une interview

- Quelle est votre origine?
- Est-ce que vous etes ne(e) aux Etats-Unis?
- Est-ce que vos parents ou vos grands-parents sont nes dans un autre pays?
- D'ou sont-ils venus?
- Est-ce que vous parlez une autre langue chez vous?
- Est-ce que vous gardez quelques coutumes folkloriques?
- Quelles sont ces coutumes folkloriques?
- Est-ce qu'on sert des plats traditionnels chez vous?

galerie vivante

Voici un agriculteur marocain. Avez-vous jamais vu un chameau qui travaille dans les champs? Quel animal est plus intelligent, le cheval ou l'âne?

Dans quels pays se trouvent ces trois villes? Quel est le voyage le plus cher? Lequel est le moins cher? De quelle ville française partent ces vols?



TRAVAILLEURS
Algériens, Tunisiens et Marocains

AIR FRANCE

vous propose au départ de NICE
les vols suivants pour l'été 1984
(Tarifs allers simples)

ALGER
MARDI à 17 h 10 → 19.06
DIMANCHE à 13 h 30 → 17.06
DIMANCHE à 13 h 40 à c 24.06
LUNDI à 18 h 50 à c 25.06 Prix 775 F

TUNIS
MARDI
MARDI - MERCREDI et VENDREDI à 14 h 55 → 19.06
SAMEDI - DIMANCHE à 13 h 00 à c 26.06
à 13 h 00 • Prix 670 F

CASABLANCA
MARDI - SAMEDI à 9 h 10
JEUDI à 9 h 10 à/c 28.06 • Prix 1280 F

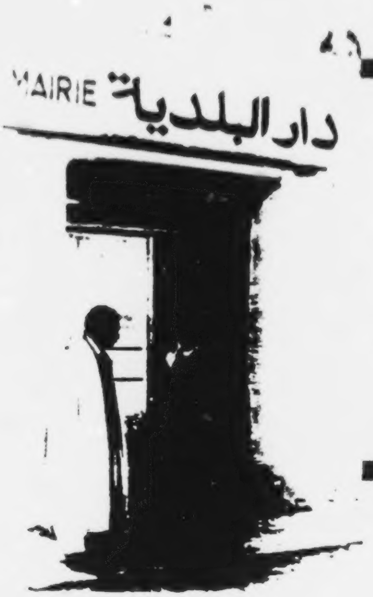
* Ces conditions sont applicables également à votre famille (conjoint et enfants à charge de moins de 21 ans)

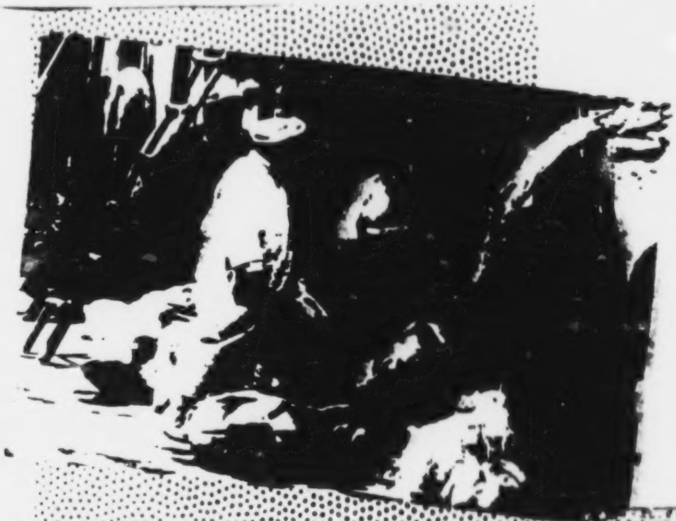
IL EXISTE DE NOMBREUX VOLS SUPPLEMENTAIRES

RENSEIGNEMENTS ET RESERVATIONS

AGENCES AIR FRANCE et TOUTES AGENCES de VOYAGES AGREES

Comment savez-vous que cette photo n'a pas été prise en France? Il est évident que ces trois messieurs viennent de sortir de la mairie (*town hall*). De quoi discutent-ils? Parlent-ils en arabe ou en français?

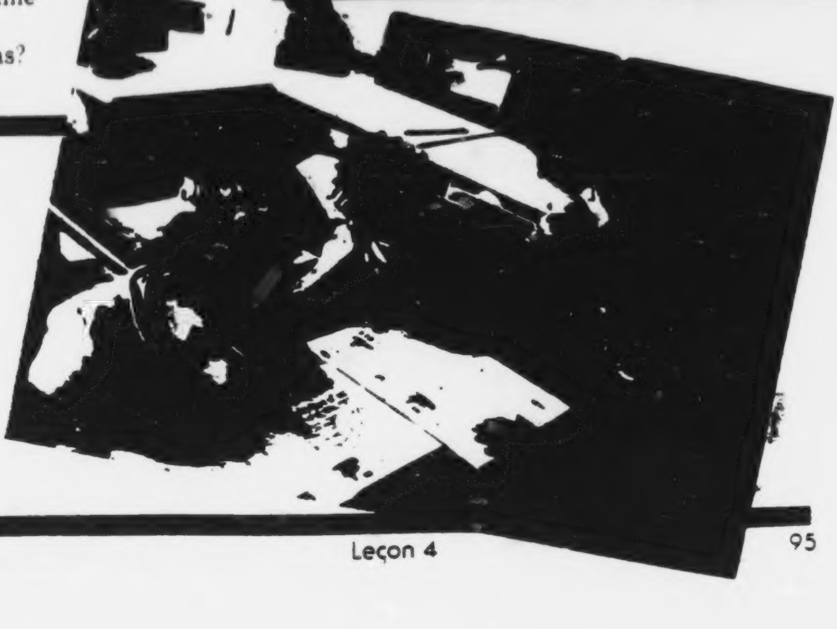




■ Dans les marchés arabes c'est la coutume de marchander (*bargain*) avec les vendeurs. Voici un client qui marchande de la laine (*wool*) a Marrakech.

■ Rabat, la capitale du Maroc, est aussi un port de pêche.

■ En France les enfants des immigres maghrebins apprennent l'arabe. La langue arabe s'écrit de droite a gauche. Quelle autre langue s'écrit comme ça? Quelles langues s'écrivent du haut en bas?



BEST COPY AVAILABLE

Introduction to final projects Judith Riedel

My intent was to center my projects around the women of Morocco and Tunisia. I have done this only as far as my research would allow. I had no actual contact with the traditional women of either country. I did, however, meet many business and professional women and several women university students. I also had the opportunity to interview several young ladies who had just received their Baccalaureate from the English lycie in Tunis.

Reflecting on my experiences I have decided to construct three teaching unites to be used in several different classes offered in our Adult High School. In all of these units I shall use my research about the role of women in these changing societies. I have also constructed a generalized program about Morocco and Tunisia to be used in the community. This program is general information and covers many topics and is meant to give an overview of both countries. It uses my slides and a lecture format and is about one hour in length.

Each unit of insturction for my classes will use my slides, my interviews and a culture box I have created in my travels. I will also use maps and all the resources from the lectures we attended in each country.

It is my hope that each student with whom I come in contact will have a greater apprecition and understanding of cultures different from their own.

Project: Slides of Morocco and Tunisia

All slides on these two countries will be entered in a data base computer program. I shall be able to lift my slides by topics. My topics shall include.

1. Cities visited
2. Medinas & Casbahs
3. Women interviewed
4. Mosques
5. Ruins and museums of antiquities
6. Landscapes and general scenes
7. The people (general pictures of children, water sellers, native dress and special groups)
8. Wedding pictures

Teaching Unit: Women of Morocco and Tunisia

I. Objective: To acquaint the students with the life styles, customs and society of the women of these two countries. No attempt is made to draw a comparison.

II. Use of unit:

   A. Geography Class (African Studies)
   B. Woman's issue class
   C. Religions of the world class

III. Length of unit two (2) 3 1/2 hour classes or three (3) 2 hour classes.

IV. Materials used:

   A. Slides on the following topics:
      1. Women interviewed
      2. People
      3. Moroccan wedding
   B. Culture box
   C. Tapes from actual interviews

V. Lesson on the background and history of four women from each country.

   A. Personal histories and education
   B. What they are doing today
   C. How they see themselves in today's society
   D. How they view women in society in the future
   E. How they differ from their mothers

VI. Special interviews with Fatima Marnisse and Leila Abouzed in Morocco on the following topics:

   A. Politics involving women's rights
   B. Religion and women
   C. Women in government
   D. Role of women in the freedom movement from France
   E. Mothers and daughters
   F. Future of the Women's movement in Morocco
   G. General conclusions drawn by students (directed by me)

VII. Special lecture and interview with Ms. Saida Agrebi in Tunisia on the following topics:

   A. Mothers and daughters
   B. Women and family units
   C. Birth control and family planning and its effect on women in Tunisia
   D. The fundamentalist movement and its effect on the future of women in Tunisia
   E. General conclusions

VIII. Overview of materials viewed, heard and discussed and conclusion drawn by students with perhaps some relating women in our society.

Teaching Unit: Religion in Morocco and Tunisia

I. Objective: To introduce Islam as it exists in Morocco and Tunisia from its early beginnings to its current status.

II. Use of unit:

A. World Religions Class
B. Humanities Class

III. Length of unit: two (2) 3 1/2 hour classes or three (3) two hour classes.

IV. Materials used:

A. Slides of the great mosques of both countries especially Kairouan where we were allowed inside both the mosque and the minaret.
B. A Koranic recital.
C. Post card collection on mosques.
D. Lecture derived from the lectures we had by Mr. Mourand Rammah and Dr. Obderrahman Lakhssassi.
E. Historical background through reading.

V. General outline of studies:

A. A short history of Islam in North Africa with slides of Kairouan.
B. Students will listen to a taped Koranic recital and experience the poetry of the Koran in classical Arabic.
C. Students will then read and discuss several selections from the Koran in English and then discuss their meaning as they see them.
D. A lecture on Islam and the government especially as it relates to Morocco.
E. A discussion of fundamentalism and its status in both countries.
F. Review and conclusion drawn by students of materials discussed. Additional information will be included as needed.

Teaching Unit: Political, Physical and Cultural Geography of Morocco and Tunisia

I. Objective: To give the students and overview of Morocco and Tunisia.

II. Use of the unit:

- A. Geography classes
- B. Humanities classes
- C. World government classes

III. Length of the unit: three (3) two hour classes or five (5) 2 hour classes.

IV. Materials used:

- A. Maps of both countries.
- B. Brief historical outline of Morocco and Tunisia.
- C. Short books on major cities.
- D. Posters.
- E. Lectures on the political, economic, social, and cultural aspects of the geography of both countries.
- F. Mini workshops on information from studies and lectures on the following topics:
  1. History of Morocco and Tunisia
  2. Governments and Political issues
  3. The family and society
  4. Economic trends
  5. Antiquities and Monuments of Morocco and Tunisia
  6. Educational systems
- G. Evaluations will be done by allowing the students to use materials presented and to compare one topic discussed about Morocco or Tunisia with the same aspect in another African Country.

(FAXSIMILE SENT MARCH 29, 1993)

March 26, 1993

Ms. Leslie Nucho
Amideast
1100 17th Street N.W.
Washington, D.C. 20036-4601

Dear Leslie:

Please accept my apology for the delay in the submission of my program activities connected with the North Africa Fulbright-Hayes Seminar. I have had a series of personal and professional events that have made for a hectic schedule since my return to Virginia. Your note reminded me of my commitment.

Thank you again for all the planning you did to make the North Africa seminar a worthwhile seminar experience. It was an outstanding program that allowed me to experience the reality of North Africa. If your schedule permits I would welcome you to attend one of my North Africa presentations. Call me at (703) 239-4985 for details.

Enclosed you will find the program agenda that I am using to inform educators, students and parents across Northern Virginia this academic year. I am pleased to say that the program is going well.

Sincerely,

Barbara

Barbara P. Schudel

NORTH AFRICA IN THE 1990'S

THE REALITY OF CHANGE: SHIFTING PARADIGMS?

FORMAT: WORKSHOP (TWO HOURS)

TARGET AUDIENCE: K-12 TEACHERS, GRADUATE STUDENTS IN EDUCATION

FOCUS: Families in Tunisia and Morocco, City and Country Views, Educational Systems, the Political Arena

METHODS: Brief lecture, Case studies, Role playing, Group discussion

MATERIALS: Artifacts and photographs acquired in North Africa
Food tasting (recipes distributed)
Books included Moroccan school texts
Fact Sheets (economic and geography data)
Tape recordings (scholars from Morocco and Tunisia)
North African reading list
Information sheet showing the correlation to scope and sequence in language arts and social studies instruction

Conclusion

These are the teaching projects and other activities I have planned from my summer experience in Morocco and Tunisia. I will change and rearrange these activities as I use the materials. I intend to teach my fellow social studies teachers about my experience and help them to use my materials. I feel very fortunate to have been given this opportunity. My summer's travels will add greatly to my knowledge and understanding of North Africa, the Middle East, Islam and the third world. I intend to use the knowledge I have gained in as many situations as possible. I thank the United States Department of Education and Amideast for offering me this wonderful experience.

Judith A. Riedel

Ms Curr, Studs

middle east resources

Information for Teaching about the Middle East at the Pre-college Level

December 1992 Vol. 14 No. 1

MOROCCO: EL MAGHREB EL AKSA

This issue is focussed on Morocco; its history, people, language and literature. The Teaching Resource Center will provide curriculum assistance, reading material, slides, audiocassetes, videos and artifacts to teachers planning a unit of study on Morocco.

The Maghrib

Morocco is the westernmost country of the Maghrib, the name given to the lands covering the northern coast of Africa and including Morocco, Algeria, Tunisia and peripherally, Libya. As long ago as 3000 BC human settlements were established in the Maghrib, an Arab word meaning west. Morocco was *El Maghreb El Aksa*, the "farthest west" since to the warriors of Islam in the 7th century this was as far west as one could go before meeting the great barrier of the Atlantic Ocean. But long before Islam the countries along the North African coast were invaded by Phoenician traders from Tyre (modern day Lebanon) looking for ports on the eastern Mediterannean from whose shores they could sail their vessels to the Atlantic coast of Spain, a rich source of raw metals. By the 4th century BC, Carthage, today a small town outside Tunisia's capital city of Tunis, had become a major power in the region controlling the Mediterannean trade routes along the coast from Carthage to the Moroccan ports of Rabat and Tangier on the Atlantic Ocean. Very little is known about the semi-nomadic tribes that inhabited the mountains of Morocco at this time. A series of clashes between Carthage and the increasingly powerful Roman Empire led to the Punic Wars which lasted intermittently from 263 BC to 146 BC when the Romans destroyed Carthage plowing the devastated land with salt to prevent future use. By AD100 Rome had extended its rule over the western lands and Morocco was annexed as the Roman province of Mauritania. To the Roman legions the indigenous tribes were a barbarian race (hence, possibly, the name Berber) who fought fiercely against their attempts to establish permanent Roman settlements. For the next 400 years the province was an important source of food for the empire. Christianity came to the area after the Roman emperor Constantine converted to that religion in 313 AD. But by the 5th century Rome had been invaded by Germanic vandals from the north who went on to take Spain and cross the sea to northern Africa in 429. Vandals confiscated lands and property and fought off Berber rebellions which increased as the Vandals lost control over territories in Mauritania. Independent kingdoms were established by the Berber tribes, and then In 533 the Byzantines revived the Eastern Roman Empire and defeated the Vandals. Berber uprisings continued

Produced by the Teaching Resource Center
Center for Middle Eastern Studies, Harvard University

challenge of Morocco's geographic inaccessibility has protected it from foreign invaders throughout much of its history.

People

Morocco has a population of about 28 million, almost 99% of whom are Sunni Muslims of Arab-Berber ethnicity. About 1% are Christians and a once sizable Jewish population is now reduced to a few thousand. The adult literacy rate is low, about 30%, but improving education is a high priority with the government. After independence there was a great effort to "Moroccanize" the country and this included making Arabic the primary language. Under colonization, French had been the language needed to succeed in business, education and government. Women and men alike wear long, zippered robes called *jallabahs* which are practical and comfortable. A scarf or headdress for women is more common in rural areas than in the cities, where diversity of dress is more acceptable.

Economy

Agriculture in Morocco employs half the labor force and accounts for 15 to 20% of gross domestic production. Wheat, barley, citrus fruits, sugar beets, olives and tomatoes are some of the crops grown. Morocco has 2/3 of the world's reserves of phosphates especially important for fertilizer. There are also other metal and iron-ore deposits but a lack of oil is a major obstacle to development. Tourism is becoming one of the largest industries and the country offers the visitor landscapes of great physical beauty and variety from beaches to mountains to desert, good weather, interesting and exciting medinas and souks, architecture, historical sites and museums, and most important to strangers in any land, a friendly atmosphere.

FOLLOWING IS A BIBLIOGRAPHY OF BOOKS ON MOROCCO AVAILABLE AT THE TRC LIBRARY

For Teachers and High School Students:

Fernea, Elizabeth. A Street in Marrakech. Doubleday, 1975.
An excellent highly readable, introduction to the world of urban Moroccan women.

Mernissi, Fatima. Doing Daily Battle: Interviews with Moroccan Women. Rutgers UP, 1989.
This well known Moroccan feminist transcribes interviews of great diversity.

Miller, Susan Gilson. Disorienting Encounters: Travels of a Moroccan Scholar in France in 1845-1846. University of California Press, 1992.
Dr. Miller has translated and edited The Voyage of Muhammad As-Saffar. The Moroccan author, secretary to the Governor of Tetuan who established the first Moroccan embassy in Paris in 1845, was one of the first educated Muslims to record his impressions of Europe; they are refreshingly honest, informative and often very amusing. An excellent introductory essay helps to "...enhance our understanding and pleasure in the test.

——— Morocco. Insight Guides., APA Publications, 1989.
This is an exceptionally good book; beautifully illustrated with excellent articles on the history, culture, and places of Morocco.

Oussaid, Brick. Mountains Forgotten by God. Three Continents Press, 1989.
A moving autobiography of a young Bedouin who earns his education the hard way.

Wolfert, Paula. Couscous and Other Good Food From Morocco. Harper & Row, 1973.

For Middle School Students:

Gidal, Sonia. My Village in Morocco. Pantheon Books, 1964.
An interesting narrative story of a young village boy's everyday life.

Daly, Bridget. Mokhtar of the Atlas Mountains. Silver Burdett, 1985.
The book has very useful and interesting graph maps etc. An excellent resource.

——— Morocco in Pictures. Lerner, 1989.
A good introduction to the geography, history, economy and culture of Morocco.

Stewart, Judy. A Family in Morocco. Lerner, 1986.
An attractive presentation of customs and culture for a little younger reader.

loafers. He carries a broad leather bag dotted with a motley assortment of coins polished smooth, small-denomination coins; Dutch, French, Italian, Moroccan coins not long out of circulation, and even a French telephone token! "My father had a different bag," he said. "I bought this one four or five years ago in Marrakech. Tourists have offered me up to 3000 dirhams for this bag, but I would never sell it! I spend about two hours every day polishing the cups, bell and coins." Muhammad's father was a water carrier, and he thinks his grandfather was, too, but that's so long ago he can't remember. His only son is a "little crazy" and regrettably cannot carry on the family tradition, Muhammad confided. but he is happy that his three daughters have always been able to work as carpet weavers.

We thanked him for his time and accompanied him back to his garden-gate station. Taking precautions as a tourist, I politely declined a drink but parted company with a fond memory of Muhammad the water carrier.

* * *

MUSTAFA THE GUIDE: Hustling for Tips in the Medina of Fès

In the *medinas* of Morocco's imperial cities each trade has its specialty area -- from the reeking tannery where the goggle-eyed tourists parade along ledges above pools of lye, gasping for bits of stench-free air as they press a sprig of mint leaves beneath their noses – to the lucrative and streamlined shops of the smooth-talking carpet merchants, selling the products of Berber women's hands that looped millions of woolen knots into traditional colored patterns. The unending sights, and sounds, the pungent smells -- all converge into an anthropological paradise, a tapestry of North African culture.

My own introduction to the *medina*, or old walled city, was gained along with our Fulbright group of sixteen high school and college teachers who were taken on a morning walking tour by an "official" city guide. The guide, dressed in a caftan and fes and sporting the official guide's medallion, had taken an assistant along with him. The latter brought up the rear of our guided group, chasing off would-be sellers of souvenirs, helping our group bargain with merchants and "protecting" us from an invisible army of pickpockets. The tour ended in the magnificent home of an 18th century merchant, converted into a smoothly organized carpet showroom. Weary and sensation-saturated, we welcomed the chance to sit comfortably, sip from glasses of mint tea, and savor the intricate patterns of hundreds of Berber and Moroccan rugs. A number of high-quality, expensive carpets were sold as our guide sipped his tea on the sidelines. It was only later, in the afternoon, as I interviewed one of the *faux-guides* , or unofficial, unlicensed guides, that I gained insight into our guide's role in the process, and into the workings of the many-tiered guide hierarchy.

It is impossible to pass through the gates of the medina without being hassled by a bevy of "guides," all offering to show the way through the labyrinthian alleys of the old city. In my case this worked out well, for I asked an enterprising "faux-guide" if I could interview him about the guide-system while having tea in a small cafe. As the number of tourists during the heat of the day is minimal, he was quick to take me up on the proposition.

His name was Mustafa, a 35 year old "faux-guide" of Berber origin. Born in a rural community outside Fès, his father was a farmer who started to work for the French colonialists as a laborer in the 1930s. There were nine children in his family, and life was hard. Despite the poverty, Mustafa went to school through the 7th grade, learning to read and write in standard Arabic as well as in French. After his father's death he dropped out of school to earn money: "When I was a twelve-year-old boy in Fès, a Frenchman offered me some money to show him around the medina. That

Debbie Gilman is a graduate student in the M.A. program at the Center for Middle Eastern Studies at Harvard. She spent the summer of 1992 studying in Fes and living with a Moroccan family.

LANGUAGE AS A REFLECTION OF MOROCCAN HISTORY

What language is spoken in Morocco? Many Moroccans are bilingual or even trilingual, and it is not uncommon for a Moroccan to change from one language to another in the middle of a sentence! Berber, the oldest language of the region, is spoken by 40-60% of the population. There are three major Moroccan Berber dialects, which are not mutually intelligible and none of which have an established written tradition.

Moroccan Colloquial Arabic is the national *lingua franca* used by 75-90%of the population. Like Berber, Moroccan Colloquial Arabic is primarily a spoken language and lacks an established written tradition. Modern Standard Arabic, which differs greatly from Moroccan Colloquial Arabic, is rarely spoken, except in very formal settings. It is a written language used in such arenas as modern literature, newspapers, magazines and television newscasts. It is the official language of Morocco and is the Arabic taught in state schools. Classical Arabic, which is older than, and differs from, both types of Arabic mentioned above, is the language of religious education and liturgy. The French language is important in Moroccan administration, commerce, education, and tourism. Spanish is used in some areas of northern Morocco, and English is steadily growing in use and popularity with the spread of computer technology, American products, and English-speaking tourists.

How did Morocco come to be so multi-lingual? A brief look at Moroccan history will help answer this question. Berber was the indigenous language of Morocco and other parts of North Africa prior to the Arab invasions. The survival of Berber has been possible because it is spoken primarily in mountainous regions that are geographically isolated. The Arabic language came to Morocco with the spread of Islam in the seventh century. Classical Arabic is seen by Muslims as the language used by God to give his message to the Prophet Mohammad and is thus considered sacred, pure, and symbolic of a historical legacy. Classical Arabic plays a unifying and consolidating function in the Arab world. Modern Standard Arabic is a modernized version of Classical Arabic and is used in official, secular realms. Over time, an oral, Moroccan vernacular Arabic developed, which is known as Moroccan Colloquial Arabic. Unlike Classical and Modern Standard Arabic, which are not generally spoken and are learned only through formal education, Moroccan Arabic is acquired as a first language, or the language of the home.

The French language came to Morocco with the French protectorate in 1912 and was integrated into Moroccan society through the colonial administration's education system, which aimed to educate a small Moroccan elite to serve in the lower levels of the government bureaucracy. By the end of the protectorate in 1956, a generalized low-level knowledge of French became wide spread among the people. Knowledge of French became increasingly necessary to participate in the modern sector, which included newly developing industry, transport, banks, and commerce. Once the French were expelled from Morocco in 1956, the new nationalist government sought to replace French language, which was associated with colonial domination, with Arabic in all spheres of life as a means of returning to an Arab-Islamic identity. Moroccan history demonstrates that the languages of a place are fluid and reflect the movement of peoples and the cultures that they bring.

North African fiction has received much critical attention in France, where the Prix Goncourt was awarded to Taha Ben Jelloun in 1987 for his novel *La Nuit Sacree*, (*Sacred Night*). This is the story of a woman (Zahra) brought up as a boy by her father. When she finally has to venture into the outside world the damage of the restricting effect of gender roles is realized and Zahra undergoes a series of trials that reflect the hypocrisy and repressiveness of her society. Ben Jelloun blends the mythic with the poetic, mixing a traditional Arabic story-telling technique -- veering off on tangents and developing asides -- with a modernist concern for irony.

Women writers have developed a much more in-depth critique of gender roles through their fiction, indeed, one of the most important aspects of recent Maghribi fiction has been the access it has permitted to the articulation of women's issues. Although in the standard bibliographies and anthologies of North African writing women are still under-represented, there have been a number of highly acclaimed female novelists writing about women's issues. In 1989 Leila Abouzeid's novel *Year of the Elephant* was translated. First published in Morocco in Arabic, in 1983, it ties the theme of national independence to that of female emancipation and exposes the void between them. The novel is told in the first person by a female protagonist who, after fighting with the resistance against the French, finds herself abandoned by her husband in a post-independence Morocco in which the institution of patriarchy assumes the function of colonialism. Having been educated and trained for the resistance, and having subsequently enjoyed a measure of equality under the pressure of war, the women were then relegated to their former subordinate position:

> They say a chameleon changes its color when it's in danger, but afterward it reverts to its true color. (p. 64)

The novel vividly evokes the violent nature of social change. Using the metaphor of the journey, with its attendant associations with struggle, the book concentrates on the subjective experience of a woman frustrated in her aims and double-crossed by her own homeland, while at the same time commenting on the hypocrisies of post-independence Morocco.

Another Algerian writer, Fettouma Touati, explores the experiences of women through her fiction. In *Desperate Spring*, she describes the lives of three generations. Touati's style is almost reminiscent of a soap opera; each chapter shifts from character to character, from situation to situation. It is a realist style that uses an omniscient narrator to draw a complex and detailed picture of women's social reality and their interaction.

Through these, and many other novels, a space is provided for the articulation of issues that profoundly affect the lives of women; economic dependence, domestic violence, sexuality, familial repression and the obligation to surrender one's subjectivity to the requirements of society are all dealt with, often with brutal and uncompromising realism.

Although most of the more prominent North African writers use French as their medium of expression, this is largely due to the fact that they are of a generation that was educated in the language. Although both countries have a highly mixed linguistic community (Arabic/Berber/French) the language policies of Algeria and Morocco since the sixties will produce (and to some extent already have produced) writers using their native Arabic. This does, of course, pose a problem for world-readership; there are fewer translators from Arabic to English or French than from French to English, not to mention the fact that a novel translated from Arabic bears less of a resemblance to the original than one translated from French into English. However this literature will have a larger native readership and serves as an important political statement, giving Arabic a more privileged position and recognizing its literary qualities.

TEACHING RESOURCE CENTER
CENTER FOR MIDDLE EASTERN STUDIES
1992-1993 PROGRAM SCHEDULE

March 25, 1993 — 9:00 - 3:00 (Thursday)

From Ancient Carthage to Modern Casablanca: The Story of the Maghreb

A day of learning about Tunisia, Morocco and Algeria: beginning with ancient glories and moving through colonialism, nationalism, and independence, with concentration on the economic, cultural, religious and social life of today's citizens.

April 29, 1993 — 9:00 - 3:00 (Thursday)

Israelis and Palestinians: Two People in Conflict

Through presentations of diverse viewpoints against a chronological historical background, participants will gain a broader perspective and understanding of the conflict. The day's session will include participation in Bafa-Bafa, a simulation game of conflict resolution.

May 20, 1993 — 9:00 - 3:00 (Thursday)

Religious Diversity in the Middle East

There will be three lectures on the Judaic, Christian and Muslim communities in the Middle East (including North Africa). The last hour will be spent discussing development of a curriculum appropriate to high school or junior high students.

* * *

PLEASE ENROLL ME IN THE FOLLOWING WORKSHOPS

From Ancient Carthage to Modern Casablanca (March 25, 1993) ______

Israelis and Palestinians: Two People in Conflict (April 29, 1993) ______

Religious Diversity in the Middle East (May 20, 1993) ______

I would be interested in having a Middle East or Islamic student speak to my students ______

Name ______________________________

Address ______________________________

______________________________ Telephone ______________

School ______________________________ Grade

There is a $5.00 registration fee for each workshop which includes a parking ticket if needed. Please make check payable to Center for Middle Eastern Studies.

ANTHROPOLOGY 209: COMPARATIVE CULTURAL ANALYSIS - THE MIDDLE EAST

M-W-F 1:00 - 1:50
Instructor: Kelly Stelzer Office: Jackson Hall #4
Phone: U.C.C. 440-4600, ex. 678
Office Hours: M-W-F 9:00 - 10:00 A.M.
Texts: Dushkin Press: GLOBAL STUDIES - MIDDLE EAST. Fourth Ed.
Esposito: ISLAM, THE STRAIGHT PATH
Fernea and Fernea: THE ARAB WORLD, PERSONAL ENCOUNTERS

Course Description

This is the third term of a three term sequence in Cultural Anthropology. The focus in the class has been, and will continue to be on cultural comparison, or ethnology. This term, the focus, as may be seen from the texts, will be on the Middle East.

Basic Rules

Class attendance. Class discussion is all important in this class, and is hampered by part of the class not knowing what has been covered or discussed previously. For the same reasons, please be in class on time. Since there is a great deal of discussion, it is important for everyone to feel that they are being heard when they speak. While it should not be necessary to remind college students to be polite to one another and respectful of each other's views, my previous experience dictates that it is a good idea to mention it.
Please turn in assignments on time. Again, if you must miss an assignment date, please let me know. There will be no make-ups for in-class exercises.

Written work is evaluated on timeliness, spelling and grammar, and analysis. That is, get it in on time, read it over first, and have something to say. In journals, a summary of articles read will be fine. Typing out of class assignments is MANDATORY for papers.

Requirements

This course will depend on student input, and consequently, the first requirement is attendance. Please be in class, on time. In addition, the written requirements are

1. A journal. This should be updated at least weekly, and will contain synopses of articles (2 per week - these may include readings that apply to your country reports, described below) and other outside readings done in conjunction with the class. Since a great deal is going on in the Middle East, articles from periodicals, newspapers, and

assigned readings should all be annotated in the journal. keep notes on films shown in class here. **Keep all your completed assignments here.**

2. Country reports. These will be reports given in class (this will be discussed the first day of class) and handed in. Included will be a bibliography. Due the week after the class report. **These will be presented briefly as oral reports.**
   Paper should be 8 - 10 pages long.
   Bibliography is to include at least 10 references, 5 of them scholarly references (texts may be used for scholarly references.)
   Bibliography will be written per social science standards.

3. Various in class assignments. Your grade depends on your attendance and participation. There will be no makeups of in class assignments.

DATE	FOCUS TOPICS AND ASSIGNMENTS
3/29	The Foundations of the Middle East Esposito: Introduction & Ch. 1: Muhammed and the Q'uran, the messenger and the message (p 3) Global Studies: The Middle East, Islam in Ferment (p 4) Fernea: Preface and Introduction (p ix-xvi) ***Film: The Arabs: Who They Are, Who They Are Not (Bill Moyers)***
4/5	The Foundations: Palestine and Israel Esposito: The Muslim Community in History (p 34) Global Studies: The Middle East, Theater of Conflict (p 18) **and** How the Modern Middle East Map Came to Be Drawn (p 154) ***Film: Women Under Seige*** **PAPER TOPICS DUE FRIDAY**
4/12	Islamic law/ family life Esposito: Religious Life: Belief and Practice (p 69-94) Fernea: Rashadiya **and** The Idea of the Family in the Middle East (p 130-155) Global Studies: The Koran and Islamic Life (p 184) ***Film: The Importance of Family in the Middle East***

DATE	FOCUS TOPICS AND ASSIGNMENTS
4/19	Family Life, con't; Women and Change in the Middle East Esposito: Religious Life, Belief & Practice (p 94-113) Fernea: Unity and Diversity in Islam (p 80) Global Studies: Women, Islam and the State (p. 197) **and** Riddle of Riyadh: Islamic Law Thrives Among Modernity (p 202) ***Film: A Wife From My Enemies*** *Country Reports* **SAMPLE BIBLIOGRAPHY DUE FRIDAY**
4/26	The Economic and Political Culture Global Studies: A New Arab Order, (p. 163); Arab Economies After the Gulf War...(p 180); The End of Arab Nationalism (p 167) Fernea: Marrakesh... (156-202) ***Film: The Story of Oil*** *Country Reports*
5/3	Political and Religious Change Esposito: Modern Interpretations of Islam (p 114) Fernea: Tripoli, Libya 1979 (p 53) **and** Sanaa, Yemen 1981 (p 85) ***Film: The Image of God*** *Country Reports*
5/10	The Contemporary Arab World Esposito: Contemporary Islam - Religion and Politics (p 156) Global Studies: Human Rights and Elusive Democracy (p 172); Profile, the Kurds of Kurdistan (p 210); Iraq, the Pariah State (p 204) *Country Reports*
5/17	Shared Heritage Esposito: Islam and Change: Issues of Authority and Interpretation (p 192) Global Studies: Kuwait, the Morning After (p 219); Turkey, Star of Islam (p 226) ***Film: Bonds of Pride*** *Country Reports*
5/24	Distinctive Heritages Fernea: Egypt and Nubia, 1959 (p 203); Egypt and Nubia (1981), p 230); Religious Fundamentalism (p 290) *Country Reports* **TERM PAPERS THROUGH THIS DATE DUE FRIDAY**

DATE	FOCUS TOPICS AND ASSIGNMENTS
5/31	Taking Stock: The Middle East Today May 31 is Memorial Day; no school that day *Country Reports* **THIS WEEK'S TERM PAPERS DUE**
6/7	Finals Week; this final is on **Monday at 1:00**

RESEARCH PAPERS

Topic

The topic for your research paper should be quite specific and related to the culture of the country you've chosen. You will have to choose a topic quickly as you may need material from other libraries (which our library can order for you). If you are interested in religion, for instance, think about specific questions, such as "The Pilgrimage to Mecca," NOT "Islam Today;" if you are interested in women's roles pick a topic such as "Working Women in Saudi Arabia," NOT "Women in Islam."

You will probably have to start with a broader subject, but narrow it quickly. Paper topics are due the second week of the term.

References

YOU MUST HAVE INTERNAL REFERENCES IN YOUR PAPER. If you do not acknowledge where the information came from that you are quoting or referring to in your paper, I will not accept the paper.

Read the above paragraph twice, please.

You must also have a bibliography at the end of your paper listing all references used, even those not cited directly in the paper. Styles for both kinds of acknowledgements can be found on the "Social Science Writing Standards" handed out separately.

Dual Purpose Papers

Ask me if you are doing a paper in another class that may apply to this one.

Grading

Class grading will be as follows:

Attendance and Short Assignments: 20 points

- Sample bibliography: 14 points
  - 5 for appropriateness of references
  - 5 for format: see style sheet, be sure to alphabetize
  - 2 for readability
  - 2 for timeliness
- Paper: 100 points
  - Content: 75%
  - Internal references: 15%
  - Bibliography: 10%
- Journal: 50 points

I. WOMEN AND CHANGE IN THE MAGHREB

A. Islam vs. Culture

1. **Arabism:** a fiercely patriarchal culture based on the traditions of the nomadic desert people. The Moroccans and Tunisians are Arabic peoples, as the Islamic tradition was brought to this part of the world in the seventh century. The indigenous peoples were Berber or other nomadic herding folk who are also part of the ethnic tradition there.

2.**Islam**: the religion that arose in Saudi Arabia in the seventh century A.D. Muhammad was a resident of Mecca who began to have visions at around age 40; these were conversations with the Angel Gabriel who brought Muhammad God's words.

a.The Koran: the recording of God's words as transmitted to Muhammad (recorded some 50 years after Muhammad's death).

b.The *sunna* is the habitual behavior of Muhammad as recorded in the *hadiths*, or quotes that have come directly from his followers. These have become the traditions of the religion.

c. Five Pillars of Islam:

(1) *Iman* - the profession of faith. "There is no God but God, and Muhammad is the messenger of God."

(2) *Salah* - ritual prayer. Five times a day, a *Muu'adhdhin or muezzin* calls worshippers to the mosque (place of prostration) to participate in prayers led by the imam (the one who stands before).

(3) *Sawm* - Fasting during Ramadan (ninth month of Islamic calendar; month when Muhammad received the first of the Pur'an's revelations, and the Battle of Badr took place).

(4) *Zakah* - almsgiving

(5) *Hajj* - pilgrimage to Mecca

d. Four strains of Sunni Islam have developed from the thinking of religious philosophers; the main differences are interpretation of laws.

(1)Saudi Arabia, Gulf States: Hanbali/Wahhabi Islam

(a)Hanbali tradition (from Ahmed ibn Hanbal (780-855). "The only stand to be taken is on the Qur'an and the *sunna* of the Prophet, and these show us that God is all-powerful, and His justice is not like human justice. If the Qur'an ascribes attributes to Him, they must be accepted as divine attributes, not on the analogy of human ones, and without asking how the inhere in Him. Among the attributes is the Qur'an. It is his speech, because the Qur'an itself says so; and it is uncreated, for 'nothing of God is created, and the Qur'an is of God'. (Hourani, p. 64).

(b) Wahabism: 18th century. Muhammad ibn Saud wanted to gain an advantage over his rivals in the constant search for water and good grazing land; he approached a famous religious scholar named Abd al-Wahhab (1703-92); preached the need for Muslims to return to the teaching of Islam as understood by the followers of ibn Hanbal. al-Wahhab promised Allah's blessing to ibn Saud in his contests for the Saudi leader's promise to protect al-Wahhab from threats to his life by opponents of the strict doctrines he taught and preached. Saud also swore an oath of obedience to the doctrines.

(c) Practice Islamic Law: Wahhabism is a strict and puritanical form of Sunni Islam; its codes are modeled on the original Islamic community established in Mecca and Medina by the prophet Muhammad. It remains the law today; Saudi society is more conservative and puritanical that many other Islamic societies and is governed much more strictly. There is, for instance, a Ministry of Public Morals Enforcement which has the responsibility of ensuring women dress and veil in accordance with Islamic modesty, and its squads patrol the streets to guarantee compliance.

(2) Hanafis: from abu Hanifa (699-767) - Began in Baghdad - regarded as the most liberal and flexible of the Sunni Schools.

(3) Malikis: from Malik ibn Anas (715-95) - Began in Medina; supports the tradition of Medina as the cradle and first capital of Islam, the place where Muhammad's sunnah is best preserved. It is popular in North Africa and much of upper Egypt.

(4) Shafi'is (al-Shafi'i 767-820) - al Shafi'i devised the classical theory of *fiqh*. He failed to unify the different schools of law, but established a standard vocabulary and method of procedure. Found in Egypt, Southern Arabia, East Africa, India, and Indonesia. (Nielsen, et al, p. 568).

3. Persian, Turkish Cultures

a. Turkey: 80% Turkish, 15% Kurds. The Turkish people have a very different history than the Arabic folk. They are the children of the Ottoman empire, which held sway over most of the Middle East and Maghreb (although not Morocco) until the 1920's.

b. Iran/Iraq < mostly Shi'ite Muslims. The major differences in Shi'i and Sunni Islam are distinctive points of law in Shi'ism and the fact that the Imam must be included in any community consensus.

(1)These are the Persian peoples, though of course they are now quite mixed. The Persian heritage of the Orient is the third major ethnic and language group of the region's Islamic peoples; these are the Mesopotamians.

(2)Iran: 93% Shia, 5% Sunni, 2% Zoroastrian, Jewish, Christian, and Baha'i. Ethnic Identities: **63% Persian,** 18% Turkic and Baluchi; 13% other Iranian; 3% Kurd; 3% Arab and other Semitic

(3)Iraq: 55% Shi'ite, 40% Sunni, 5% Christian and others. Ethnic identity: Arab, Kurd, Turkish, Assyrian, others

B. About Morocco and Tunisia

1. Stats

	Tunisia	Morocco
Area, sq. miles	63.378	172.272
Total Population	8.094.00	26.249.00
Rural/Urban Ratio	46/54	53/47
Infant Mortality Ratio/Annual Growth Rate	46/1000; 2.1%	79/1000; 2.5%
Life expectancy, male/female	66/67	61/63
Adult Literacy Rate (total) m/f	(46%)	(67%)
Government	Republic; Pres: Ben Ali	Monarchy; King: Hassan II
Suffrage	universal over 21	universal over 20
Per Capita Income, GNP	$1,260/$9.6 billion	$880/$18.7 billion
Natural Resources	oil, phosphates, iron ore, lead, zinc	phosphates, iron, manganese, lead cobalt, silver, copper
Agriculture	wheat, barley, olives, citrus, grapes, vegs., fish	wheat, barley, livestock, wine, veges, olives
Industry	mining, petroleum, olive oil, textiles	phosphate mining, mineral processing, food processing, textiles

(Source: 1992 Annual Editions/Global Studies: THE MIDDLE EAST, Dushkin Publ. Co.; Guilford, Ct.)

2.State and Gender in the Maghreb

a. new nation-states overlaying older social structure

(1)tribal/kinship: The traditional reference group for the nomadic desert people and for agrarian people. The Saudis, for instance, are all members of an extended patrilineal clan (all 10,000 of them!). The family, as noted below, is the foundation of society.

(2)ethnic: identifying oneself as Arab, or Bedouin, or Berber, or Persian, or Turkish, etc. The peoples of Morocco and Tunisia are Arabs. Many Moroccans also consider themselves Berber, and seem quite proud of both identities.

(3)Maleki Law the tradition - both countries are Islamic, and the people are very religious. As noted above, the Maleki tradition is a more moderate one, having at base the idea that Islamic law needs to be reinterpreted as modernization occurs and new dilemmas crop up. Morocco, however, is a more religious state; the King claims descent from Muhammad, and in addition to being the King he is also titled "Leader of the Faithful." Tunisia, on the other hand, is a republic led by a secular president.

b. New Family Laws

(1)Morocco: In Morocco, the personal status code pretty much reiterates the family law of the Koran. While I was there, I heard two women discussing a current committee which was formed to try and bring more equity to women in terms of family law. One of them was on the committee, one of them was an author (Leila Aboussid - THE YEAR OF THE ELEPHANT) who was also a traditionalist in terms of her Islamic beliefs. While she herself had suffered under the law - when her father died, an uncle had showed up and essentially disinherited the children - she felt it should not be tampered with because what is written in the Koran is God's will.

(2)Tunisia: Code of Personal Status: almost immediately after independence, President Bourgiba came out with a Personal Status Code that tempered the Islamic traditional law regarding women . However, according to Salem (Norma Salem, "Islam and the Status of Women in Tunisia", in Hussain, Freda, MUSLIM WOMEN, St. Martins, 1984.) "In sum, the Tunisian Code of Personal Status represented the political will of Tunisian leaders to emancipate woman without breaking with the country's Islamic heritage."(p. 153) Under the new code, polygamy is illegal, education for girls is encouraged, women still do not inherit equally with men, but are given consideration over relatives not in the nuclear family; women may divorce for the same grounds as men, etc. The personal status code was not so steeped in secularity as that of Turkey had been, but there was opposition from Islamic leaders (a group of conservative justices from the religious courts). They were unable to mobilize public opinion against the code, and it has stood firm since. Though considered a radical document, it preserves the traditional family hierarchy, as seen in the following example. ARTICLE 23: "The husband shall treat his wife with benevolence, live in all those matters envisaged by true maintenance, support her and the children from her in accordance with his circumstances and hers. The wife shall, if she possess any property, contribute to the support of the family. She shall respect her husband in his capacity as head of the family, and within these prerogatives, obey him in whatever he orders her, and perform her marital duties in conformity with usage and custom."

c. How It Is There - from brief observations...

(1) The society works because the family works. The Arabic, Islamic tradition of the premier importance of the family still holds, and in part holds because of measured, conservative change in the two countries I visited.

(2)Women's roles have been hard and blatantly inequalitarian in Islamic countries. The trend in the Maghreb is to make legal moves to give women at least more equal rights with men, while maintaining the basic societal structure. But as a sobering contrast: French women could not own property until 1965; Swiss women got suffrage 10 years after Tunisia; the United States vetoed the ERA.

(a)Morocco: Professional wife, wealthy household, servants. The wife can perform her professional duties and successfully maintain the traditional wifely role because she has so much help.

(b)Tunisia: Professional wife, middle class household, no servants; but the husband washes dishes, spends at least equal time with children. Tunisia is noted for its forward thinking policies regarding women - the trend has been gradual but deliberate change, and Tunisia probably has the most liberated attitude toward women of any Islamic country.

(3) The extended family is still intact, and is very important
- (a)adults respect adult parents
- (b)siblings, parents, extended family members stay in touch
- (c) family is still major point of identity, very influential in an individual's life

Women And The Family In The Maghreb: Continuity And Change

Presenter: Kelly Stelzer

Comments

2. **What was effective about this session?**
   To see and hear a little about that part of the country.
   It was nice to have a refreshing look at Arab society.
   Slides, questions and answers.
   Personal interest.
   Insights into Islamic society - balanced view - especially important, the positive aspects.
   The speakers knowledge of story.
   Wonderful sharing of another culture.
   The slides.
   Enrichment about mid-east.
   Introduced us to how women exist/function in another society.

3. **How could this session be improved?**
   Use of a microphone.
   More talk about women and family life.
   More time for questions and answers.
   Microphone needed (loud air conditioning)
   Integrate the slides into the presentation.
   Map - as acknowledged.
   Better mix of audio/visual presentation.
   If it could have been more visual - map.
   Glossary of terms would be nice.
   More time for questions, answers, discussion.
   More focus on women's issues. Blending of information on one ethnic/religious group and slides at a time.
   Comparison after intro and overview.

4. **Should this topic be offered again at a future conference?**

   Yes -- 11
   No -- 0
   No response -- 4

   Perhaps not this group but so important to spread understanding of these cultures.
   Share about the growth of women in another culture at each conference.
   Similar topics at other conferences, women/family in other countries.
   Slides are always interesting.
   Something similar.

Other comments:
Appreciated reference to novel by L. Aboussid.
I also work at PCC. Could she give this presentation at a brown-bag lunch for staff there?? PLEASE! Thanks!
Possible future scholarship program.
Good opportunity to promote "Fulbright". Yes. a map would have been helpful. Poor lighting. Out of our control.

1992 OREGON AAWCC
CONCURRENT SESSION EVALUATION

Women And The Family In The Maghreb: Continuity And Change

Presenter: Kelly Stelzer

Number of respondents: 15

	Very Low	Low	Average	High	Very High
The information presented was valuable		1	4	6	4
Workshop content was interesting	1		2	8	4
Speaker's knowledge of subject			2	5	8
Speaker's responsiveness to participants		1	2	4	8
Speaker interesting and effective	1		5	5	4
Workshop room/facility			7	7	1

GEOGRAPHY OF RELIGION IN THE MAGHREB
A Project Report
by
Robert H. Stoddard

Prepared for the Fulbright-Hays Seminars Abroad Program to
North Africa (Morocco and Tunisia), June & July 1992

Introduction to the Geography of Religion

Geographers attempt to explain the locations of phenomena: natural features, people, cultural features, and/or natural and human events. For each study, a geographer normally seeks to understand the spatial distribution of only one phenomenon (e.g., climate, dentists, windmills, poverty, hurricanes), even though the search for understanding involves observing the patterns of several other related phenomena. The explanation about why phenomena are where they are usually includes information about where a set of a particular phenomenon occurs, factors that are spatially associated with it, and some implications of those locations.

The geography of religion, therefore, is the study of where religious phenomena are located, why they are occur in those places, what other phenomena are areally related, and the effects of those distributional patterns. As a geographer particularly interested in religious phenomena, I seek to understand the locational aspects of religion, which is manifested through landscape features and human activities. Thus, I attempt to explain the place-to-place differences in such visible features as architectural styles, land uses, and structures of worship, and observable activities such as movements to places of worship.

Two Educational Channels of the Project

This project provides information about the geography of religion in the Maghreb through two educational channels: classes of college students and a professional meeting of college teachers. The first outlines topics that are shared directly with large classes of beginning college students, and the second consists of a paper to be presented at an upcoming meeting of professional geographers.

The information shared with each of these educational audiences was acquired partly from field observations during the Seminar Abroad Program to Morocco and Tunisia and partly from additional studies, which were inspired by that same field experience. Each is designed to assist members of the audiences to better understand and appreciate life in the Maghreb.

This report, therefore, consists of two components: I - "The Role of Religion in Moroccan and Tunisian Societies" and II - "Regional Muslim Pilgrimages: Marabouts in the Maghreb."

THE ROLE OF RELIGION IN MOROCCAN AND TUNISIAN SOCIETIES

Robert H. Stoddard

Purpose: To infuse additional information about spatial aspects of religious life in the Maghreb into the curriculum of college geography classes.

Settings:

1 - "Introductory Human Geography"

This course examines the spatial and environmental aspects of human population throughout the world under a variety subtopics, such as demography, migration, culture, religion, economics, and politics. When lecturing on this topic, I illustrate the subtopic "Sacred Structures as Part of the Cultural Landscape" with slides I took of mosques in cities and rural areas of Morocco and Tunisia (see "Scenes of Sacred Structures"). Comments pertain to the role of the mosques and their relationships with cultural norms, economic associations, and political conditions.

2 - "Geography of World Regions"

This course studies the geographic characteristics of major regions of the world. In the assigned textbook, there is a chapter on "The Middle East and North Africa," which has a subtopic on "Life and Landscape in the Islamic World." When I taught this chapter in the past, I usually concentrated on Southwest Asia (i.e., the "Middle East") and virtually ignored northern Africa; now this part of Africa is an area I can discuss with students based on my direct observations (see "Scenes of Life and Landscape in the Islamic World").

3 - Summer Institute for K-12 Teachers

As State Coordinator of the Nebraska Geography Alliance (sponsored by the National Geographic Society), I am responsible for organizing and instructing a group of K-12 teachers who participate in our annual summer institute. Usually our institute emphasis/theme has been on the fundamentals of geographic concepts rather than on knowledge about a specific region of the world. Nevertheless, my direct work with active teachers of Nebraska provides a potential audience for future sharing of information about the Maghreb. Furthermore, it should be noted that pre-service teachers (i.e., students who are studying to be K-12 teachers) are in both of the introductory classes described above and, thus, are potential disseminators of my comments to a wider population.

Scenes of Sacred Structures

Robert H. Stoddard

6-26	Rural mosque near Meknes & Fez
2-12	Minaret of Al-Sounna mosque
3-27	Al-Sounna mosque, Rabat
3-14	Tomb and cemetery near beach, Rabat
6-28	Koranic school teacher, Fez medina
8-37	Interior Meknes mosque
8-38	Inside Moulay Ismail mosque, Meknes
5-5	Distant view of mosque in small village near Meknes
5-10	Setting of Moulay Idriss (from Volubiles)
5-19	Site of Moulay Idriss
6-3	Entrance to mosque in Moulay Idriss
6-4	Mosque of Moulay Idriss
7-5	Mosque within Fez
7-13	Marabout tomb near Fez
7-24	Mosque in Fez medina
7-26	Fountain in Fez medina
7-29	Sidi Hamed Tejanyi, Fez.
8-14	Meknes mosque
8-20	Marabout tomb at Chellah, Rabat

12-1	Great Mosque of Tunis
12-34	Tombs at outskirts of Kairouan
13-4	Inside tomb of Sid Bou Ali, Hammamet
13-16	Testour minaret
13-17	Minaret at Testour mosque, Tunisia
12-8	Grand Mosque of Kairouan
12-10	Mimbar of Grand Mosque of Kairouan
14-32	Marabout tomb, Tunis
14-33	Entrance to marabout tomb, Tunis
14-34	Tomb in Tunis cemetery

Scenes of Life and Landscape in the Islamic World

Robert H. Stoddard

1-18	Field and settlement patterns near Casablanca
1-11	Rural scene along Casablanca-Rabat highway
8-13	Harvesting wheat near Khemiset
10-16	Farmstead near Marrakesh
10-17	Atlas Mountains' village in Ourika Valley
4-22	Traders at periodic market near Khemiset
9-1	Bank in Settat, Morocco
9-3	Toll gate on Rabat-Casablanca highway
7-5	Kaftans in Fez shop
3-6	Wedding garments in rental shop, Sale
3-4	Shoppers in Rabat medina
3-14	Tomb and cemetery near beach, Rabat
3-30	Young couple near Rabat P.O.
6-26	Rural mosque near Meknes & Fez
3-27	Al-Sounna mosque, Rabat
2-12	Minaret of Al-Sounna mosque
6-28	Koranic school teacher, Fez medina
2-29	Guard at Mohammed V mausoleum
8-37	Interior Meknes mosque
8-38	Inside Moulay Ismail mosque, Meknes
9-39	Djemea El Fna, Marrakesh
7-42	Bob Boujeloud, Fez
6-44	Tannery vats in Fez souk
6-45	Ablution fount near Fez mosque

11-5	Sidi Bou Said residence
11-21	Inside restored home of 18th century government official
13-6	Bedouin farmstead, northern Tunisia
13-7	Nomads in stubble field, northern Tunisia
12-8	Grand Mosque of Kairouan
12-10	Mimbar of Grand Mosque of Kairouan
12-30	General view of Kairouan city
13-16	Testour minaret
13-17	Minaret at Testour mosque, Tunisia

REGIONAL MUSLIM PILGRIMAGES: MARABOUTS IN THE MAGHREB

Robert H. Stoddard
Department of Geography
University of Nebraska
Lincoln, NE 68588-0135
Internet: rstoddard unlinfo.unl.edu

Association of American Geographers
Atlanta, GA
10 April 1993

In the Muslim tradition, *pilgrimage* means *the hajj*. To scholars studying the phenomenon of religious journeys, however, the term "pilgrimage" has a more inclusive application because religious journeys to Mecca at other times and those to local Muslim shrines are also considered pilgrimages. It is this tradition of local pilgrimages by Muslims in the Maghreb that is examined here.

First, let me clarify the area to which this study applies. Even though the regional definition of the Maghreb usually refers to the three countries of Algeria, Morocco, and Tunisia, and sometime Libya and even Mauritania, the discussion that follows includes only Morocco and Tunisia, primarily because these are the two countries in which I have had field experience.

Pilgrimages to sacred sites within Morocco and Tunisia are closely related to what is termed *maraboutism*. Therefore, it is appropriate to commence this discussion with comments about the marabouts and their role in Moroccan and Tunisian life.

The term "marabout" is a French rendering of Arabic *murabit*, which derives from a root meaning "to tie, bind, or attach." In this sense, marabouts are men who are tied or bound to God. But marabouts are more than just saintly devotees: they possess a special divine blessedness called baraka.

Scholars differ in their descriptions of baraka, but it is often translated as "blessing" or "divine favor." Clifford Geertz says it is a mode of construing human experience -- emotionally, morally, and intellectually (Geertz, p.44). Because belief in baraka assumes causality and the means by which one can achieve goals, it often serves as an explanation for both uncanny events and the fulfillment of desires for mundane situations. Those who possess this special relationship with God are endowed with it in much the same way that some persons have unusual strength, courage, skill, or beauty.

This possession of baraka, therefore, makes marabouts particularly well placed to serve as intermediaries between their clients and God. That is, as conceived by their clients, marabouts have the ability to transmit divine blessings and to enhance the lives of persons who affiliate with particular marabouts.

It should be noted that belief in the necessity of affiliating with a marabout contrasts with orthodox or scriptural Islam (see Table 1). Scripturalists insist that all men, including the Prophet Mohammed, are equals before God, even if they are not so in the eyes of each other (Eickelman, p.11). Furthermore, there is no human or nonhuman hierarchy that has privileged access to God. In contrast, those who support marabouts believe in a hierarchical relationship in which marabouts are the intermediaries through whom the supernatural pervades, sustains, and affects the universe (Eickelman, p.10).

This is not to say that Muslims who accept the concept of maraboutism do not accept the tenets of orthodox Islam. They often say daily prayers, attend Friday mosques, fast, and accept, in principle, all formal obligations incumbent on Muslims. However, they implicitly act as though these formal tenets of Islam are peripheral to the reality of their immediate world (Eickelman, p.161). Thus, an understanding of the beliefs in power of marabouts provides better insight into pilgrimages in the Maghreb than studying the formal doctrines of Islam.

From the perspective of clients, to obtain baraka, they must visit a marabout or, more commonly, the shrine of a deceased marabout and/or one of his living patrilineal descendents. This involves traveling to the site of a siyyid complex, which refers to both a dead saint and to his tomb. The elements of the complex include the tomb, as well as the living quarters of the patrilineal descendants of the saint.

The tomb itself is normally a squat, white, usually domed, block-like building (Figs.1-7 here, with comments). Even though there are thousands scattered over the landscape, only a minority are centers of siyyids. The rest are merely sacred spots, places suitable for a passing prayer or ad hoc offering (Geertz, p.50).

All living descendents of the saint in the male line are regarded as contemporary stewards of the saint's baraka, but it is unequally distributed among them. Only a few, who will demonstrate their wonder-working capacities, will be saturated with the baraka and thus be considered true living marabouts. Therefore, much of the interaction between clients and their maraboutic benefactors is with the other descendants, who are called "visitors" (translated from zewwar) because they visit the clients throughout the year to collect offerings.

The principal occasion for contact between clients and a marabout and/or the intermediary visitors is usually when the clients make a pilgrimage at the time of a festival. The characteristics of this event are illustrated by those occurring in Boujad, Morocco, which were observed by Eickelman in the late 1960s.

In Boujad, the main festival was in the fall and lasted an entire month. The exact timing within the month when specific groups of pilgrims came and went depended on agreements between various tribal groups and the marabout, who attempted to minimize potential conflicts among antagonistic groups by staggering their arrival.

Undoubtedly part of the attraction was the festival activities, such as the so-called "powder plays," in which horsemen rode at a gallop in a line abreast and attempted to fire their muskets in unison on a given signal. But, the main purpose for the pilgrimage was to renew a covenant between the marabout and his clients. This was usually expressed through the sacrifice of a sheep, or sometimes, a bull. This occurred at the main shrine, often after a procession through the streets of Boujad.

Eickelman judges the journeys to maraboutic shrines as different from those associated with the hajj in three ways. The first is that, unlike the timing of the hajj, which is determined by the Muslim lunar calendar, maraboutic pilgrimages are related temporally to the agricultural cycle.

The second contrast is that pilgrims to maraboutic festivals, in contrast to those going to Mecca, are more likely to attend as members of a group. Even though decisions to go on a local pilgrimage are made individually, there is usually considerable group pressure to participate.

A third difference concerns social relationships among pilgrims to the two events: those from various parts of the Muslim world who assemble in Mecca tend to unite in an ethos of equality, the spirit of communitas, as expressed by Victor Turner. In contrast, those visiting local maraboutic shrines retain the inequalities implicit in everyday life.

It should be kept in mind that these comparisons emphasize the ways pilgrimages to local shrines differ from the world-encompassing hajj. Obviously there are pilgrimages that do not fit either of these polar types. Those illustrating a transitional type are pilgrimages to Moulay Idriss in Morocco and to Kairouan in Tunisia (Figs.8-13 here, with comments). Both of these very famous and highly revered sites are visited by large pilgrimage populations, which include worshippers with more orthodox beliefs as well as those following the maraboutic traditions.

In summary, this brief look at local pilgrimages in the Maghreb provides yet another piece in the puzzle of the pilgrimage phenomenon. It calls our attention to the wide variety of religious motivations for undertaking a journey to a sacred site or personage -- motives that may not necessarily be expressed in sacred scriptures or enunciated orthodoxy. Certainly the multitude of pilgrimages sanctioned by established religious bodies provides a wealth of data from which we can establish principles of geographic behavior. Nevertheless, to fully understand the spatial dimensions of pilgrimages, we must persist in examining the many journeys undertaken by masses of people seeking religious goals, even if they are not prescribed by major religious organizations.

Table 1. Contrasts between "Official" and "Maraboutic" Islam

Official (Orthodox, Reformist Scripturalist) Islam	Maraboutic (Folk, Saintly) Islam
Puritanical; based on strict conformity to rules of Islam	Folk; unrelated to Koran and Islamic law
Urbanized; associated with urban elites	Rural; associated with illiterate masses
Unmediated; no mediation bebetween God and man	Mediated; saints between God and man
Egalitarian	Hierarchical; prominent saints have higher status than everyone else

After Entelis, p.40

Accompanying Figures:

Fig.1 Tombs at outskirts of Kairouan

Fig.2 Marabout tomb near Fez

Fig.3 Tomb and cemetery near beach, Rabat

Fig.4 Marabout tomb, Tunis

Fig.5 Entrance to marabout tomb, Tunis

Fig.6 Tomb in Tunis cemetery

Fig.7 Inside tomb of Sid Bou Ali, Hammamet

Fig.8 Setting of Moulay Idriss (from Volubiles)

Fig.9 Site of Moulay Idriss

Fig.10 Entrance to mosque in Moulay Idriss

Fig.11 Mosque of Moulay Idriss

Fig.12 Grand Mosque of Kairouan

Fig.13 Minaret of Grand Mosque, Kairouan

BIBLIOGRAPHICAL REFERENCES

Eickelman, Dale. Moroccan Islam: Tradition and Society in a Pilgrimage Center. Center for Middle Eastern Studies. Univ. of Texas at Austin. Univ. of Tex. Press, 1976.

Entelis, John P. Culture and Counterculture in Moroccan Politics. Westview Press, 1989.

Geertz, Clifford. Islam Observed: Religious Developments in Morocco and Indonesia. Yale Univ. Press, 1968.

Johnson, P. "Sufi Shrine in Modern Tunisia," Ph.D. Dissertation, U. of Calif., Berkeley, 1979.

Turner, Victor. "The Center Out There: Pilgrim's Goal," History of Religions, Vol.12, 1973, pp.191-230.

SYLLABUS OUTLINE

COMPARATIVE POLITICS: ISLAM AND THE MODERN WORLD

POS225 - 3 Semester Hours
Spring 1993

Description: This course will focus on resurgent Islam as a force in world politics today. Emphasis will be on the culture, history and political systems of the Middle East, Asia, and the Maghreb.

Instructor: Prof. George R. Tolles
Willett 210

Schedule: Wednesday, 9:30 am -12:30 pm
Willett 300

Textbooks:

Required Reading:
Lippman, Understanding Islam
Lacey, The Kingdom
Shipler, Arab and Jew
Allah, The Koran (Dawood - Penguin Classics)
Lewis, Arabs in History
Kelly (Ed). Islam: The Religious & Political Life of a World Community

Suggested Reading:
Wright, Sacred Rage
Naipaul, Among the Believers
Friedman, From Beirut to Jerusalem
Said, Orientalism
Patai, The Arab Mind
Pipes, In the Path of God
Glass, Tribes with Flags
Mahfouz,Palace Walk
Collins/LaPierre, Freedom at Midnight
Mortimer, Faith and Power: The Politics of Islam
Glubb, The Great Arab Conquest
Munif, Cities of Salt

Requirements:

Written Examinations: There will be an in-class midterm and final examination based on the assigned readings and class discussion and three quizzes.

Research Paper: A standard research paper exploring in-depth one of the discussion topics is required. The selected topic must be approved by the instructor by midterm. Students will have the opportunity to present their papers to the class prior to the Final Exam.

Assignments and Class Discussion: Students are required to read all assigned materials prior to participating in class discussion.

Attendance: Class attendance is required. Students accumulating in excess of 3 absences will have their final grade automatically lowered one letter grade for each absence. Five (5) absences will result in withdrawal from the class.

Cheating: All students must review college policy on cheating. Any questions concerning these policies should be clarified with the instructor early in the semester.

Grading: Grades will be determined as follows:

Three quizzes	15%
Midterm Exam	25%
Research Paper	25%
Final Exam	25%
Class Participation	10%
	100%

GRADING SYSTEM: Students will be evaluated using following symbols:

Grade	Symbol Interpretation	Requirements
A	Excellent	90 - 100%
B	Good	80 - 90%
C	Average	70 - 80%
D	Below Average	60 - 70%
F	Fail	0 - 59%
P	Pass *1	
W	Withdraw *2	
AW	"Admin" Withdraw *2	
I	Incomplete *3	
AU	Audit *4	

*1 Pass/Fail Option: Student pursuing a degree should check with his/her advisor before selecting the Pass/Fail Option. If a student wishes to take a course for Pass/Fail, the student must notify the instructor of his/her intent by the Census (Refund) Date. Students may not change, after the course census date, Pass/Fail option to Letter Grade or Grade option to Pass/Fail.

*2 If a student officially drops a course prior to 15% of that course's meetings, the course will not appear on the transcript. After 15%, either "W" or "AW" will appear. To drop a course officially, the student must notify Alpine Registrar Karen Smith in writing. A student may not drop a course after the 75% withdrawal date. Faculty may not request an Administrative Withdraw after the 75% withdrawal date.

*3 If course objectives are not fulfilled, a student may request an incomplete. The student must request the incomplete grade from the instructor prior to the end of the semester in which the course is taken.

*4 If a student wishes to take a course for Audit, the student must notify the instructor of his/her intent by the Census (Refund) Date. Students may not change, after the course census date, their registration type, i.e. audit to credit or credit to audit.

Assignment Schedule

Date		Assignment	Topic
Jan. 20		Discuss scope of course and requirement Read Lippman - Intro, Chapters 1,2,3 Koran - Compare Koran and Old Testament - to be handed in next week. Kelly - Chapter 1 Faith and Practice Chapter 2 The Message and The Messenger Film: Unity - Traditional World of Islam (UF009)	The Abode of Islam Why Study Islam?
Jan. 27		Lacey: Chapters 1-10 Lewis: Intro. Chapters 1, 2 Kelly - Chapter 4 The Early Muslim Empires Film: Who are the Arabs? (AF007)	Who are the Arabs? Islam in History and Tradition The Prophet, The Koran - Basic Beliefs and Practices
Feb. 3	**Quiz # 1**	Lacey: Chapters 11-20 Lewis: Chapters 3, 4 Film: The Kingdom (KV105)	The Kingdom Tribes with Flags
Feb. 10		Lacey: Chapters 21-30 Lippman: Chapter 6 Film: Pattern of Beauty (PV032)	Islamic Expressions of Form and Beauty Art and Architecture
Feb. 17		Kelly: Chapter 5 Handout: The Mevlana and Sema Film: Inner Life (IF037)	Islamic Universalism Worship and Ritual in Islam The Mystic Path - Sufi Traditions

Feb. 24		Kelly: Chap 3 and 10	Community and Society in Islam
		Lewis: Chapter 5	The "Medina" Model
		Film: Torch Bearers - Bridging the Dark Ages (TF263)	
Mar 7		**MIDTERM EXAM**	No Discussion
Mar 10		Kelly: Chapter 11, 12	Law and Government in Islam
		Lacey: Chapters 31-40	Changing Arab Muslim Family
		Lippman: Chapter Film: Man and Nature (NF191)	Women in Islam
Mar. 17		Kelly: Chapter 6	Later Muslim Empires
		Lacey: Finish book	Safarids, Mughals, Ottomans
		Film: Turkey - Suleiman the Magnificent	
		Read Shipler: Part One: Aversion for next week - 1-180	
Mar 24	**Quiz #2**	Shipler: Part 1 pgs. 1-180	Islam in the Middle East
		Lewis: Chapter 10	Israel vs. Palestine Can there be Peace?
		Film: Knowledge of the World (KF013)	Can the U.S. continue its present policy?
Mar. 31		**Spring Break**	No Class
Apr 7		Kelly: Chapter 10	Islam in non Arab lands: China, Turkey, Turkestan, Pakistan, Afghanistan, Bosnia and Iran
		Shipler: Part Two pgs. 181-355	Pan Islam - How Strong?
		Film: Sea of Conflict (SV440)	

Apr 14		Shipler: Part Three	Muslim Nation States
		Kelly: Chapter 9	Shia-Sunni Schism Pan Arabism: Myth or Reality?
Apr 21	**Quiz # 3**	Kelly: Chapter 8, 9	Islamic Fundamentalism in the Maghreb
		Lippman: Chapter 7	Algeria: 1992 Case Study
		Film: Kings and Pirates (KV106)	Islam and Nuclear Politics: Pakistan, Kazakhstan, and Iran
Apr 28		Kelly: Chapter 14	The Gulf War: Has Islam replaced Communism as the enemy of the West?
		Film: Petrodollar Coast (PV338)	Saddam Hussein: View from the bazaar
May 5		Kelly: Chapter 13	Muslims in the U.S. - who will emerge as leader of the Muslims?
		Presentation of Research Papers Film: Oases in the Sea (OF129)	New foreign policy prospects for President Clinton
May 12		**FINAL EXAM** **Research Papers Due**	

SYLLABUS OUTLINE

COLORADO MOUNTAIN COLLEGE
Elderhostel
Summer 1993
(one week course)

ISLAM AND THE MODERN WORLD

The course will examine resurgent Islam as a force in the post Cold War world and the implications for U.S. foreign policy.

Suggested Readings: Allah: The Koran (Penguin Classics - Dawood)
Lippman: Understanding Islam

Both books are available in paperback editions in the college bookstore.

Schedule

Class 1: Discuss scope and objectives of course.
Topic:
Islam in history, tradition and geography
Who are the Arabs? The Muslims?
Where do they live?
Who was Mohammed?
What is the Koran?
Basic beliefs and practices.
Handout # 1: Chronology of Islam
# 2: Map of the Muslim World

Class 2: Law and government in Islam.
Two Case Studies: Pakistan and Turkey
Is Islam inconsistent with democracy?
Can a modern nation state be run according to the Koran?
Handout # 3
Handout # 4

Class 3: Islamic Expressions of Form and Beauty.
Worship and Ritual in Islam - Sufi traditions
How to get to heaven!

Slide Show: The Mosque: Art and Architecture in Islam

Class 4: Community and Society in Islam
Life in the Souk - The "Medina" Model
Women in Islam - Why are they putting on the veil?
Handout # 5
Handout # 6

Class 5: Islam as a political force.

Islamic Fundamentalism in Morocco, Tunisia and Algeria.
The Gulf War: Is it Hitler or Stalin that Saddam Hussein has replaced?
What are the implications of a Pan-Islamic movement for the Clinton administration?

Handout # 7
Handout # 8

* Suggested bibliography for those who want to learn more about Islam:

Lacey, Robert, The Kingdom: Arabia and the House of Sand
New York, Avon Books 1981
Lewis, Bernard, The Arabs in History
New York, Harper & Row 1967
(fiction) Munif, Abdelrahman, Cities of Salt
New York, vintage International 1989
(fiction) Mahfouz, Naguib, Palace Walk }
Palace of Desire } The Cairo Trilogy
Sugar Street }
New York, Anchor Books 1990
Friedman, Thomas, From Beirut to Jerusalem
New York
Shipler, David, Arab and Jew: Wounded Spirits in a Promised Land
(1986 Pulitzer Prize) New York, Penguin Books 1986